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The Lord Is My Shepherd

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Healing & Prosperity Thoug

V. 113
1950:2

BY CHARLES FILLMORE

TO BE USED FROM

JULY 20 to AUGUST 19

❦

Healing: The Spirit of truth floods with the light of life, and I am m whole.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

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OF RELIGION

❦

Prosperity: The Spirit of truth rev abundant spiritual substance, whic affirm to be the source of my pros ity. Everything I turn my hands prospers.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

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UNITY

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Unity

Founded in 1889 by Charles Fillmore

George E. Carpenter, Editor

LUME 113 JULY, 1950 NUMBER 1

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

BRANCH

THE REAL FOUNDATION of prayer is understanding of the true character of God, understanding that God is mind, is composed of perfect ideas, d is accessible to everyone at all times. Therefore od is approachable and usable; God as principle the absolute good expressed in all creation.

God the Father had an idea of man, and each d every soul is that idea, the offspring of God-ind. God-Mind in man, the spiritual man, is the an made in His image and likeness, the Christ man, d each individual is the apex of God creation.

The truth is that man has existed with the Father ways. At the very beginning of creation man was rn into being through the Son, the Christ, the per-t ideal man. Jesus said, "Before Abraham was I am."

When we definitely come into an understanding

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of God in His true character, we recognize Him our loving Father, infinite goodness, omnipres omniscient, and omnipotent. We worship Him spirit and in Truth.

The door of the mind is I AM. "I am the doo the sheep." Sheep are our thoughts. There is but life-giver, one Saviour, the Christ, and the only d through which the divine essence can come to u through our own I AM, the Christ.

Prayer is the focusing of the I AM or inner en upon God's word until the inner meaning is reali and the soul is aware of a definite uplift. This proves soul quality. We soon realize that praye the most highly accelerated mind action known steps up mental action until our consciousness chronizes with the Christ consciousness.

Quietly enter the inner chamber within the s shut the door to the external thoughts of daily and seek conscious union with God. This form communion with the Father opens your mind you realize that the one omnipresent intellige knows your thoughts and stands ready to ans your prayers even before you have audibly expres your desire.

Then realizing God as the only presence thro Christ, affirm:

"By Thy light I am illumined and strengthene

Light is God intelligence in action, and w you link your mind with light you reap its bene As you open your mind to the light of Spirit direc intelligence guides and governs your whole life.

Next, continuing your realization, take up healing prayer:

"The Spirit of truth floods me with the light of and I am made whole."

The Spirit of truth is God's thought projecting your mind ideas that bring a spiritual consciousness like that of Jesus. The Spirit of truth watches ry detail of your life, brings new energy and ality into the body, and moves you to observe d's laws that restore health.

"Every good gift and every perfect gift is from ve, coming down from the Father of lights."

The further you go into mind the wider its hori-, until you are forced to acknowledge that you not the personal, limited thing you appear, but focus of an infinite idea. That idea contains hin itself inexhaustible possibilities.

Substance is the living energy out of which ev-thing is made. Substance is the divine idea of the derlying reality of all things. It is a superabundant ind stuff," inspiring all things to action. Meditate ch on this truth; then take up this prayer:

"The Spirit of truth reveals abundant spiritual stance, which I affirm to be the source of my sperity. Everything I turn my hands to prospers."

Substance is first given form in the mind, and it becomes active it becomes manifest. In laying d of substance in the mind and bringing it into nifestation you play a most important part. You it according to your decree. "Thou shalt also ree a thing, and it shall be established unto thee." n is always decreeing, sometimes consciously, en unconsciously, and with every thought and rd he increases or diminishes the activity of sub-nce. The resulting manifestation conforms to his

thought. "As he thinketh within himself, so is

Be faithful to the hour of prayer. By meetin
Father in the silence, uniting your consciousness
His perfect mind every day for one month,
tating upon these affirmations, and realizing
deep spiritual import, the Truths in them will
rooted and grounded within your being that
will work mightly in your behalf.

SIGNATURES

Elizabeth Landeweer

Our Stone Age ancestor grasped flint or bon
And etched a human form on buff sandstone,
The flat crude image of a man, and by
This method told the wide world, "I am I."
And we who found his blurred self-portrait see,
Beyond the symbol, large identity
Shine in immortal light, and we are sure
That life was worthy of his signature.
Why, every man of us has felt the same
Impelling urge to scribe his own good name
Upon a page that time can never rot:
Some write it plain and true, and some do not;
Yet no man ever lived who did not sign
His name somewhere upon life's dotted line.
If some are baffling scrawls that make small sense,
A few stand out down all the ages hence;
Moreover He who writes His name on sod
And man pens a bold signature: "God!"
That though our dim lines fade, we yet shall be
Known to Himself throughout infinity.

Use It!

RUTH BARRICK GOLDEN

AND God said, Let us make man in our image, after our likeness: and let them have dominion . . . over all the earth." "Thou madhim to have dominion over the works of thy ds."

Man is indeed God's representative, His steward, harge of all the limitless wealth of the world, he may use it destructively or constructively as he s. How glorious it would be if the latent reces and spiritual power in the world about us within ourselves were put to use, nay, even a tional part of it!

In the past century tremendous progress has been le; marvelous discoveries and inventions have ally transformed the world in which we live. life span of man has increased more within the fifty years than in the preceding two thousand s; in the past century we have progressed from tallow dip that had served for five thousand years he marvel of fluorescent lighting. In transporta- we have gone in a bit more than a century from oxcart to the great air liner that links continents e closely than counties were linked a century ago. In this field of material development we could ition the tremendous strides in production and ribution that make for richer and easier living, ing possible for the common man luxuries that e undreamed of by kings in an earlier age. We

have seen the development of laborsaving mac
reducing our working day and the work week, g
time and leisure for the enjoyment of the pr
of these machines. We have seen the reducti
illiteracy, and the spread of the knowledge of
laws. But the fact remains that we have sc
begun to tap the material resources or the spi
forces of our world.

We must yet learn to use our God-given
power to prevent depressions, to outlaw war, t
juvenile delinquency, to empty hospitals and n
institutions. We must work out a just and
economy, an adequate educational system, an
into practice God's law of love and justice.

We must learn how to use money. We some
hear it said that money is the root of all evil.
is indeed a misconception. Money is a blessed
—the convenient medium of exchange in the dis
tion of material goods. It is the "love of m
that is the "root of all kinds of evil"; that d
and deforms personality.

It is a sacred privilege of man to make an
money for the good of the kingdom. Think
blessings could result if all the hoarded mon
our nation were brought out and put into us
short time ago in Pennsylvania a recluse livi
poverty, died, leaving a fortune of two hu
thousand dollars hoarded in her disordered r
What happiness that unused wealth might
given this poor misguided woman and cou
others if it had been properly used.

At this point I am reminded of a young w
whose joyous and radiant life is a blessing t

ut her, a public-school nurse who is rearing and cating an orphaned child, caring for a semi-alid husband, and who outside of her professional k, homemaking, and mothering finds time to mpoo and set her own hair, because, she says, "I nt to give five dollars a month to our State's ys' Town,' and my tithe and budget just won't tch to include it; so in this way I save that much the purpose." This young woman uses her ma-al wealth to develop children, to bless others, the Father richly multiplies it as she uses it in ing service.

Each of us is a steward of material wealth as l as of the intangible riches of life, and as we it to bless others it is increased many times. No ter how little we feel we possess of worldly ds we can use it to further spiritual good in our oundings. Let us not be like the steward who s afraid, and went away and hid" his lord's talent. her let us emulate the faithful steward who used talents intrusted to him, who when the master eared was able to report multiplied returns, and received the blessing "Well done . . . enter into the joy of thy lord."

Then we consider our unused mental powers and nts. Psychologists say that few people ever utilize full capacities of their mind. Sons of God, joint s with Christ, inheritors of God's glories, do we ize and utilize the powers within us?

A few days ago I read the story of Mary O'Con-, who for eleven years has been paralyzed—for past seven years only from the waist down. In hospital room she has assembled the necessary

tools for writing—typewriter, reference books, the like—and she writes for many markets. She self is inspired by another writer, handicappe lack of hands, who does his typing by means stick held between his teeth! These people, as work under what might be regarded as impos circumstances, present a challenge and inspiratio all of us to use the talents that we have.

Our talents should be used to make of our h and communities better places to live in. It is to see the keen interest that is taken in the home child training, and better family relationships; t classes in colleges and schools training for mar and parenthood. We rejoice in the movement th sweeping the country for the establishment of fashioned family altars, with Bible reading, pr and thanksgiving at meals. We thrill to see a creasing number of men in industry using profits to benefit their employees and to better communities, men who practice God's law in everyday life and in their business, to the greate richment of all.

If the hidden talents for friendship, love, understanding in all of us were brought out and to use, how much joy and radiance we could about us. My city is a tourist town, where thous of people, especially elderly people, come f winter vacation. It is a joy to see the efforts put f by the churches and other organizations and ind uals to add to the happiness of these dear ones come here to enjoy the sunshine. In an audito at the municipal pier many of these visitors ga evening after evening to sing the old hymns and

ngs, and there are numbers of local people with ent in music who give their time week after ek at these gatherings, playing the piano and ecting the singing, as a service of love. This seems me a gracious and blessed use of talent.

Within every human being there is the power to ke others happy, to gladden hearts and brighten roundings, to live a radiant and useful life. Some- es it is submerged and only a small part ever ought to the surface. But there is a key that will lock this power: it is the consciousness of its pres- ce within and faith in its availability for our use.

When we once recognize this power within our- ves, we are in a position to use it—the remedy for ery lack in our lives and the world about us.

Are we bogged down in the belief in sickness and potence? Then let us bring to the surface and use r God-given "dominion" over all things. God's rit of life, dynamic, energizing life, dwells within It is there, and we have only to call it forth into pression—put it into action—and we shall mani- t perfect health in mind, body, and spirit.

Perhaps we have allowed ourselves to be handi- pped by fear and indecision. The first thing to do to take our thoughts off the problems and per- exities and fix our faith on God. When we place r affairs in the Father's loving care all anxieties use. Worrying is not the way to resolve fears; rry only disables and cripples us, and it inca- citates us for meeting life's crises. We must use r faith, declare our dominion. God is ever with , and His power is ours. He will quicken our mind, t the proper tools in our hands, lead us to the

right decision, enable us to say the right word do the right thing in every situation that may front us.

If we seem to be weighted down by some cir stance, a steadfast faith in God will help us t up our head and face the situation unafraid confident. God's omnipotent power is ours. G love surrounds us. His light is within us to guid

"Jehovah is my strength."
"What time I am afraid,
I will put my trust in thee."

These promises are ours. Let us use them.

If we have allowed ourselves to be fettere hatred, resentment, or suspicion, let us "snap o it" and turn our eyes upon the blessings of life the blessedness in other human beings. Perhap feel that we have been treated unfairly, misuse abused. This is a very small matter. Forget and give. Put it right out of your mind. The only re in any situation is our thought concerning it, the we feel about it. This is a law of life. Act upo

"Whatsoever things are true, whatsoever th are honorable . . . whatsoever things are pure, w soever things are lovely . . . think on these thin Put the unpleasant thoughts right out of your m by thinking of God's goodness and greatness love. Bless the person who has seemingly inj you; see the Christ in him.

A friend of mine confides that she used t antisocial and full of criticism and faultfinding. N she makes a practice of beginning every mornin silently blessing every person she sees, dwe upon the thought of the Christ in him.

"It's amazing," she says, "how I find everyone autiful now, beautiful and good. And I used to d fault with at least three people before breakst!"

Perhaps we have neglected the power of prayer. wer is the open sesame to all the riches and joys the kingdom. Yet we fail to use it. Suppose Westn Union should inform me that there was a sum money for me at their office and urge me to call d collect it. Would I ignore the message? No. I uld streak right down there to collect it. Wouldn't u?

Yet we ignore a far more valuable and vital essage, promise of riches made by our Father: Ask, and it shall be given you." "Ask, and ye shall ceive." This is the equivalent of a blank check on e wealth of the universe signed by God Himself. All things whatsoever the Father hath are mine."

The power of prayer is the most potent resource ssessed by mankind. Dr. William Sadler says that n neglecting prayer we are neglecting the greatest ngle power in the healing of disease." In fact he fuses to take a patient who does not believe in od. "Apart from me ye can do nothing."

While prayer is simple there is still a rule rerding its use. Many marvelous answers to prayer ve been obtained through the spontaneous faith of rsons utterly unlearned in theology, psychology, metaphysics. The woman who came to Jesus for aling, hoping to push through the crowd to touch e hem of His garment without speaking or even ing seen by Him, probably knew nothing about e workings of faith. But nevertheless she had the

secret of prayer; she had the absolute faith, the c
age to act, the simplicity to accept. She used
necessary means. She believed that if she could
touch the Master the healing would follow.
fident in that faith, she pressed forward, tou
Him, and the blessing was hers.

Recently I heard a woman say: "I know that
heals. I know that I could get up and walk if I
the faith. But somehow I can't seem to put it to
test." I am sure that the woman who touched J
that day in the crowded street never once thoug
"putting her faith to the test." She was utterly
fident that healing would be hers! She acted upo

This simplicity of faith is the thing that get
answer. We know the rule. We have only to put
use. Sometimes the answer is in the form of in
diate, even seemingly miraculous results. Somet
it comes more slowly. Sometimes we lose patie
and our faith grows weak.

"I've been a Truth student for more than a
now," a perplexed woman wrote me recently, "a
seem unable to demonstrate material blessings."
ter a detailed account of her many lacks and n
and her repeated failure to demonstrate prospe
she added: "I am discouraged, but I am not g
to give up." Not all of us can manifest the abso
faith of the woman who but touched "his garm
and was healed. Sometimes we do become f
hearted; we fall back in our faith and then we
try again. Long years of wrong thinking, of
perfect practice, have often made deep groove
the brain and it takes effort and continued pra
before we can leave the fog-bound paths of

ial sense and come up into the sunlight of spiritt comprehension and freedom.

Not all of us can about-face with the military ecision of trained soldiers. But all of us can put o use such knowledge of Truth as we possess. We n thank God that He hears us. We can realize that ove never faileth." We can use the affirmations at mean most to us continuously—not as "peppers" but as statements of Truth—knowing that e cannot fail. We can "give diligence" to show ourlves "approved unto God." We can read the Bible d read the Unity publications faithfully. We can ay for others and help them find Truth. Perhaps e single Bible quotation or affirmation properly ed may prove the key that opens this store of latent wer, health, plenty, and happiness that is within ch one of us.

Above all let us not be discouraged. Let us never ve up. Let us keep faith in the latent powers within . Let us keep believing that our Father wants us to the triumphant children of His that we were ant to be, possessing dominion over the spiritual d material riches of the earth.

Remember Glenn Cunningham, who was so badly rned in infancy that as a child of eight the docrs said he would never be able to walk. Yet he beme a world's record runner. Rich in faith and dermination, using the marvelous healing forces with, he was able to overcome all handicaps.

Remember Mary O'Connor who took three years regain the use of her hands and arms after being mpletely paralyzed, who in the past seven years s written and sold over thirteen hundred manu-

scripts to three hundred publications, and who s
believes that she will regain the use of her lo
limbs.

"I can do all things in him that strengthen
me."

We too can overcome. Whether our faith
small or great, it is the key to riches of which
have never dreamed. Let us use it!

What Joy to Know

Anna Church Colley

What joy to know that God is love;
Love that knows no guile,
No selfishness, nor acts unkind,
No weakness to betray,
But firm with strength always.

What joy to know that God is Truth;
The still, small voice
That comes when hearkened to,
That guides so surely
The right and only way.

What joy to know that God is life,
Darkness dispelled in
Light of revelation,
Great trinity in one,
Our God omnipotent!

Only Begin with God!

MARY L. KUPFERLE

RECENTLY I had the opportunity to see a magnificent diamond called the "Shah of Persia," said to be worth half a million dollars. About ur inches in circumference and one inch in depth, throbbed in its setting with liquid fire as though ve. The constantly changing, sparkling colors were forgettably beautiful.

Later that same day, looking over the rows of wly trimmed grapevines in the garden, I noticed e sap had begun to rise, and every pruned branch is starting to exude large globules of moisture. As e vine stirred, these globules caught the sunlight d flashed with a blinding brilliance surpassing en that of the famed "Shah of Persia." Diamonds t of the earth, into jewel, into vineyard, each beginng with the same source, God, the originator of all auty! "Looking upon the grain of sand, we cannot l how it cometh or whither it goeth, but we know at it is forever held in the bosom of the whole, e same as are the stars in the heavens and the ld in the earth."

So it is that all goodness, all beauty, all truth rts with God, flows forth forever from the heart God, whether it be in the form of a lovely jewel, shining cluster of grapes, a towering pine, the osphorescent beauty of the midnight ocean, a flamg sky, the melody of lark or mocking bird; whether be abundance, joy, or radiant well-being for you

and me, the best-loved of all God's creations.

Thus it is, beloved, that to become aware of e
fect health and strength we must begin where
health and strength begin, with God, the infi
source of eternal well-being. Thus it is, beloved,
to be conscious of radiant happiness and contentm
we must begin with God, the author of divine
fillment. Thus it is, beloved, that to know unfai
supply we must begin with God, the originato
everlasting abundance.

It is only by beginning with God that we
behold the solution to all difficulties, only by str
ing with God that we can behold the truths ab
His kingdom and His children. It makes no differe
what anyone appears to be or do, what it seems
possible for anyone to be or do, what changes
required in order to solve a problem, what tra
formation must be made in order to bring about li
and understanding, peace and happiness. If we s
with God it will be done!

Early one evening several years ago an incid
occurred that reminded me of this truth. After
turning home from a meeting with a group of yo
people I saw that one of the colored stones in a sm
pin was missing. Although an inexpensive piece
costume jewelry, the pin was a favorite one, an
had hesitated earlier that day to leave it on the c
lapel. On second thought however I had denied
suggestion of loss and gone on my way, walking
blocks to the bus stop, riding to school, meeting w
the children in the schoolroom, then conducting c
door activities on the cinder playground.

Reason and logic protested against the possibil

finding the small blue stone, but again I rejected thought of loss and knew that if I "began with d" the stone would be found. Silently, humbly I ked the Father to show me how to proceed, and I eived an immediate reply within. Promptly fol- ving this inner guidance I returned to the school, lked across the grounds toward the school steps, d at the first downward glance saw the stone di- tly before me.

Every day we have many small opportunities like s, and others that are greater, where we can begin th God and behold His love becoming manifest in r life or in the lives of those about us. Let us aken to the fact that we need not listen to personal son and human logic but only begin with God prove the reality of good. Let us awaken to the th that we need not "know more about the situa- n" in order to proclaim victory over it, that we ed not "understand all the angles" in order to ow divine law, that we need not work with physi- reason and cause but only with God, who is the ly cause and action and effect within the universe.

On another occasion, when mention was made of oved one suffering from emotional upset, it again came very clear to me that, even though I knew tle about helping others to demonstrate health, I ust use the small understanding I had by beginning th God, the eternal source of all stability. "And here," I thought, "is this stability but in the very ace where confusion seems to exist!"

Centering my thought on the loved one I affirmed r her that all was divine activity and peace, and at right where I was I could most easily "begin

with God." As I learned later on, within a few
ments after that the young woman had noticed
inner warmth and activity stirring and loosening
tension and disturbance, permitting her to partak
nourishment and to continue immediately with
physical work.

Wonderful God life, beloved, is constantly ac
within each and every one of us, within every
and organ of our entire being, within every part
of space in the entire universe; but if we have
jected it through acceptance of negation, we n
take it up again in consciousness and begin a
with God.

When the appearance of illness or pain pres
itself, we can begin either with limited reason
logic and cause or, by turning our heart to God,
author of unlimited and perfect health. When so
one is unkind or critical we can begin either w
resentment and self-pity or, by turning our heart
God, the author of love. When the appearance
lack tends to arouse inharmony we can begin eit
with faultfinding and condemnation or, by turn
our heart to God, the author of abundance. Wh
emotions upset and frighten us we can begin eit
by running from the situation or by turning our he
to God, the author of peace and power.

I know a very fine and brave person who, ove
period of many years, has traveled constantly to v
dozens of persons and places in search of a heal
of a seeming ailment. Each time a different solut
is presented, and each time the solution fails, lead
her to fix her attention on other symptoms and
start another search for a different kind of heali

ne is not yet ready to begin with God, to accept the uth that God is the answer of perfect health and holeness, the one answer to every question and oubt and difficulty. Her attitude toward the heavly Father is like that of the little girl who protested dignantly, "I don't see what 'nature' has to do ith the out-of-doors."

Again and again our blind personal will leads us way from the truth that we "began with God," that e are now and forever centered in God. While the uth of this divine relationship is beheld only dimly, ne eternal bond between Father and son is felt only ccasionally. Beloved, do you too sometimes wonder hat God "has to do with" your health and wholeess, supply and happiness? Believe this: He is your ealth and strength and sufficiency of every good hing! As God's children and heirs we are all basically nd spiritually as inseparable from God our Father s nature is from the out-of-doors. Everything we hink and feel and do should arise from a consciousess of our being forever centered in Him.

Let us awaken to the Master's way of living, the way of radiantly joyous, successful living, by realzing that the only starting point in dealing with any ircumstance, condition, or situation is God! No hatter what we desire to demonstrate, if we will egin with God, good will result. Regardless of the ppearance of any kind of ill-health, the only startng point of all life is God, and all that emanates rom God can be only good. Regardless of the apearance of any kind of lack, the starting point of ll activity is God, and all that emanates from Him an be only abundance. Regardless of the appear-

ance of any kind of frustration or emotional d
turbance, the only starting point of all expression
God, and all that emanates from Him can produ
and result in only joy and well-being and stability.

Whatever your problem, beloved, begin w
God, in your own way and your own words and yo
own prayers, the way that is simplest and easiest f
you, and your heart's cry will be answered! Or
begin with God! Even if you have tried many ma
times before this moment, try again to begin or
with God, and you will behold Him in the very mid
of the greatest problem!

Every seeming difficulty or failure is an occasi
for beginning with God. Every joy and success is a
occasion for beginning with God. Every day is a d
for beginning with God, every moment a mome
for beginning with God. Every thought, every wor
every act is an opportunity for beginning with Go
When we allow all things to begin with God w
shall see new beauty and truth, new wisdom ar
love, our world filled with radiance and glory, o
self filled with the realization of our natural divini
and heritage of eternal joy.

HENRY DRUMMOND SAID: *Nor is Paul alone in singling out love as the supreme good. The three masters of Christianity are agreed about it. Peter says, "Above all things, have fervent love among yourselves." Above all things. And John goes further, "God is love."*

Art of Repentance

HELEN DOUGLAS FLIGH

REPENTANCE has a definite place in an individual's attainment of peace. There is a vague idea abroad that repentance implies a form of ckcloth and ashes, but when we remember that ul says, "All have sinned, and fall short of the ory of God," we begin to realize that repenting of e's sins or errors is a necessary step in soul unldment. In fact its importance cannot be overaphasized. Jesus said, "except ye repent, ye shall . perish."

In the material world we are accustomed to the ms "useful arts" and "fine arts." By useful arts e understand the technical skills necessary to mainning an ordinarily comfortable world. Man must ve some sort of protection for his body, a shelter, thing of a fashion, and food for the relief of nger. By fine arts we understand the artistic skills cessary to the enhancement of life. Art, music, and erature provide satisfactions for the aesthetic nare of man.

In our endeavor to grow spiritually we discover ades or degrees of the repentance that promotes ul growth and that might be likened to the useful d fine arts. We may repent of what might be called rdinal sins, such as murder, theft, and the like. epentance for such acts is readily accepted as ablutely necessary if one is to enjoy any sort of menl health whatsoever. Then we may repent of

thoughts and words and acts that we feel are hin
ing our progress, that are peculiar to us as indi
uals, and that no one but ourselves can know
understand. This is surely a fine art.

Repentance is a composite of different feeli
grief, remorse, anguish, humiliation. All true
pentance carries with it a feeling of sorrow at l
ing failed to measure up to the goodness inheren
the soul. Sometimes it embraces heartbreaking
grees of the feeling of guilt. Some persons feel
pentance more keenly than others, even though t
errors are no more serious than those of others.

Man may choose his own time to repent
errors; but eventually "every knee shall bow,
every tongue shall swear." Today all over the w
many are choosing to repent of their errors, tho
they may be unaware of their real state of m
Turning to God in search of health, harmony,
prosperity, they seek peace of body, mind, and aff
through penitence.

Jesus demonstrated God's love for and His g
will toward man by healing instantly all forms
sickness and disease. This was one of the main
tures of the ministry of Jesus. He came to feed
hungry, to heal the sick, to open the eyes of
blind, to unstop the ears of the deaf, to cause
lame to walk and the dumb to speak, and to r
the dead to life. The results of such a ministry
quite obvious; but many of us feel out of harm
with the laws of life even when we have no nee
healing for our body. The ministry of Jesus howe
was of a threefold nature, and no less freque
than He fed hungry bodies and healed physical

mities He demonstrated God's love by removing cord between Himself and man, thus giving man ace and harmony and freedom in his life.

Certain religions in the world, in which the rist of God is not known or recognized, teach that e's errors or sins, accumulate as a weight or burden one's soul ("karma"), which one must work out through the necessary number of incarnations, the ul finally attaining unity with the Creator, All-od. This is an idea that has served man and prob-ly brought consolation to many through the cen-ies. It is an idea however that has been found to a hindrance to the swift development of man's ul, and it has been supplanted by a vastly different ea in the teachings and works of Jesus. The Chris-n religion differs from some other religions of the rld in that it teaches that Spirit transcends time d that man may receive his desired blessings now.

In the palsied man who was carried to Jesus on s bed by four friends we have one of the most nvincing examples in the Gospel story of the wer of God to forgive man's sins instantly. The aling of the physical body was the blessing that five men had in mind, but instead of healing the an's body immediately and letting him go, Jesus ed the occasion to call direct attention to His abil-to forgive sins instantly. "Jesus seeing their faith ith unto the sick of the palsy, Son, thy sins are rgiven."

In the audience listening to Jesus that night were arned scribes and Pharisees, men well versed in the liefs prevalent among the Jews. While the palsied an still lay on his bed, these men debated among

themselves the statement made by Jesus, say
"This man . . . blasphemeth: who can forgive
but one, *even* God?"

We quickly perceive that Jesus did not re
these men's honest questionings. His claim wa
unusual one, and He made it in the face of t
age-old beliefs, which He knew gripped man in
clutches of hopelessness and despair. He was
doubt aware that these men knew of His powe
heal man's physical body instantly. He would
reason with them about His power to forgive m
sins instantly.

"Which is easier," He asked them, "to say to
sick of the palsy, Thy sins are forgiven; or to
Arise . . . and walk?" Turning then to the man,
explained to them, "But that ye may know that
Son of man hath authority on earth to forgive
(he saith to the sick of the palsy), I say unto t
Arise, take up thy bed, and go unto thy house. A
he arose, and straightway took up the bed and w
forth before them all; insomuch that they were
amazed, and glorified God, saying, We never s
it on this fashion."

"They were all amazed." Even the learned sc
ars were now convinced that they had witnesse
new teaching and work whereby the forgiveness
sins is possible now, here on earth, and they
glorified God.

No doubt many of us have been in certain
nominational churches where people "testified"
the effect that their sins had been forgiven at a p
ticular day and hour. Surely the palsied man co
have recounted such an experience; however, a d

ie feeling that our sins have been forgiven is
metimes a difficult one to acquire. More often we
ght compare our experience to that of a child
owing up and beginning to understand by degrees
at it was born into and is the member of a certain
mily; but even though we may not be consciously
are that our repentance has been followed imme-
tely by the forgiving love of God, we know the
omise is true that "if we confess our sins, he is
thful and righteous to forgive us our sins"—now,
earth. "Her sins, which are many, are forgiven,"
us said of the woman who bathed His feet with
r tears.

We do not always accept forgiveness for our er-
immediately, even as we do not always accept
r health or our prosperity immediately, and the
t that we may need to repent rather often, espe-
lly when we are new in Truth, should not deter
from repenting and asking forgiveness again and
ain. When Peter asked Jesus, "How oft shall my
other sin against me, and I forgive him? until seven
nes?" Jesus allowed for our possible transgression
d our need of repentance by replying, "I say not
to thee, Until seven times; but, until seventy times
ven." How much more then will God forgive us
we turn to Him in repentance—and surely not
any of us stand in need of forgiveness more than
ur hundred and ninety times in a day! But even
we did it is well for us to remember that He has
id, "My grace is sufficient for thee."

Accept His grace and relinquish the past. Dead
ith and dead works are not productive of expanded
ace and tranquillity. If we are to grow in these

attributes of Spirit, if we are to be completel
accord with our Creator and our world, it is n
sary for us to accept our forgiveness now an
through with past errors as quickly as we can.
us not torture ourselves with the memory of
terday's error or the fear of tomorrow's. Jesus s
"Sufficient unto the day is the evil thereof." Rep
ance held too long in consciousness ravages the s
It destroys initiative, the determination to keep on
ing. Even though we sometimes may not be sure
what error is preventing us from enjoying our t
quillity we can turn to God for illumination an
ceive pardon and forgiveness.

We do not forget our errors. We have the po
of memory by which we retain knowledge of f
Our errors are necessary "lessons," and altho
we may wonder why we do not learn them vicario
or by observation rather than by actually mak
them ourselves, we know that God removes t
from us "as far as the east is from the west,"
He "will forgive" our iniquity, and our sins will
"remember no more." Then we do not remem
them against ourselves.

John the Baptist commanded the Pharisees
the Sadducees to "bring forth . . . fruit worthy of
pentance." In other words, let us bring forth res
appropriate to our repentance, results that ins
peace and harmony for us.

Instead of doubting our ability to retain p
and tranquillity after repenting we affirm our f
in a living God who is able not only to forgive
errors but to keep us from committing them.
situations where before we used hate we now

e; for fear we substitute understanding, for de-
air hope, for stubbornness patience, for gluttony
nperance, for turbulence peace, and for tears of
lness joy. We now feel complete assurance that
ne day there will be nothing in our world to mar
beautiful sublimity. We have attained the per-
tion toward which Paul told us to go and which
sus commanded when He said, "Ye therefore shall
perfect, as your heavenly Father is perfect." We
ll have gained the purpose of our high calling
d have experienced that transcendent glow of
rmony which suffuses one's being when we hear
e echo of the words of Jesus, "Peace *be* unto you."

A Tribute to a Friend

Grace Noll Crowell

You have gone the second mile so often, friend:
Beyond the line of duty you have gone!
I have found you faithful to the very end
Of every road that we have traveled on.
What can I say of gratitude and praise
Sufficient for your heart to understand:
How I have valued you throughout the days,
Your cheering words, your ever-steadying hand?

"God bless you, friend." Perhaps this ancient prayer
May work some shining miracle for you.
God grant it may be so as He moves there
To work for you. I pray that He may do
Some wonder thing, some blessing that will be
A bright reward for all you mean to me.

What Unity Teaches

ELIZABETH SAND TURNER

Part one

It is always right that a man should be able to render a reason for the faith that is within him.

MANY PERSONS who have read the Unity erature for a number of years still n further instruction in the Unity teachin They are familiar with some of the ideas freque expressed in articles and books, such as Unity's phasis on the importance of prayer, its interpr tion of the will of God as health, peace, and ple for all, its stress upon the value of constructive thi ing, and its explanation of the relationship betw thought and manifestation. This is as far as th comprehension goes. Unity has no dogmatic sta ment of faith to which each student is required subscribe, nor does it ask its followers to agree w every proposition it makes. Rather it invites a pers to accept what he finds helpful in his efforts to his consciousness above the level of the ordinary a somewhat destructive view of life.

Unity offers a comprehensive teaching to th who are seeking a deeper knowledge of spiritu things. A person may be greatly benefited by a f constructive ideas, but in order to acquire the u derstanding that Charles Fillmore contends und lies a substantial faith he should have a fuller gra of the fundamental principles upon which the Un teaching is based and the reasons why they ha

n adopted. A statement concerning God or con-
ning man's spiritual nature is not necessarily
nd because it is made by a teacher of religion, be
ohn Wesley, or George Fox, or Saint Augustine,
Charles Fillmore. Its validity is in proportion to
agreement with basic spiritual principles.

Spiritual principle is embodied in the sacred
)ks of the world's living religions. Christians hold
the Bible as the supreme exponent of spiritual
nciple. They believe that the Bible is the greatest
l most deeply spiritual of all scriptures, though
y realize that other scriptures, such as the Zend-
esta and the Upanishads, as well as the teachings
Buddha, the Koran, and the Tao of Lao-tse, and
writings of Confucius, contain expressions of
inent spiritual truths. A study of comparative re-
on shows a marked similarity among the ideas
)ounded by the founders of religions, revealing
t there is one ultimate Truth, some phase of
ich each has perceived. The differences in religions
m to be due primarily to the different interpreta-
is put upon spiritual truths by the leaders of each,
l to forms of worship, which unfortunately often
d to obscure the beauty and simplicity of the
ginal principles.

Even though Jews and Christians have much of
Bible in common, accepting it as a textbook of
gion, there are many divisions among them. Chris-
nity alone has some hundreds of sects, all agree-
that the Bible presents the finest in religion yet
fering in their interpretation of it. Unity seeks to
erpret the Bible. All its teachings are based on it.
ne of its teachings are in accord with orthodoxy;

some are quite unlike it. Unity does not claim its interpretation of Biblical statements is infal or that it is final. It holds that as man's spiritual sciousness expands he will receive ever-increa revelations of Truth. It presents the interpreta that came to Charles and Myrtle Fillmore, the founders of the Unity School of Christianity, as result of years of study and prayer. It has alv been Unity's hope that its teachings may afford ditional light to those who are seeking God and enable them to be more receptive to the inspira of the Holy Spirit, the great teacher.

Unity believes that God is spirit. In defining Jesus said, "God is spirit: and they that worship must worship in spirit and truth." Spirit is the principle, the breath of the Almighty, animating forms of life and the universe itself. God is the creator, the source of all good. "In the beginn God created the heavens and the earth." There in Unity we find this statement repeated oft "There is only one presence and one power in universe, God, the good, omnipotent." We do believe that anything opposed to God—evil, as called in the Scriptures—is enduring. Unity c cedes the existence of what men call evil but de that it is a creation of Spirit. Evil results from m misuse of God's laws. Unity affirms one eternal, changing, immutable life, which is the foundatio existence.

"And God saw everything that he had made, behold, it was very good." Many religions ackn edge two cosmic powers, God and Devil, good evil. They uphold the one and combat the other

nity we follow Jesus' admonitions: "Seek ye first his ngdom, and his righteousness" and "Resist not him at is evil." Therefore the spiritual training advoted by Unity School consists of identifying ourselves ith the good and taking a nonresistant attitude toard evil. Every Unity affirmation aims at bringing e mind into harmony with God and His good. We lieve that it is in the realization of the divine omresence rather than in contending against evil that e overcoming of any adverse condition lies.

Unity holds that the higher self of man, which his true self, is divine, spiritual. It is this self hich is Divine Mind's perfect idea of man. It is the me self that in Genesis is spoken of as the image nd likeness of God. In the New Testament this lf is represented by the Christ, the only-begotten on of God. Man in his true self therefore is a son f God. As a son of God the qualities of God are herent in him. Man of course is not all that God , for God is not only the life of man but the life of l things as well as the law governing the mighty osmos. This truth that man is God's highest creation nd that he partakes of God's nature is one that it is ost important to recognize. When man recognizes nd acknowledges this truth he can exercise the divine owers that assure him of peace of mind, health of ody, love that inspires service, and plenty in affairs. his higher self, this indwelling presence, is the nystery" revealed by Paul as "Christ in you, the ope of glory."

The precious gift of Christ is born of and given f God's love. "For God so loved the world, that e gave his only begotten Son, that whosoever be-

lieveth on him should not perish, but have eter
life." It is our high privilege to know Christ;
great mission to let Him have expression through
so that we too may bear "witness unto the truth
This becomes possible as we learn to function fr
the spiritual side of our being. Then indeed are
quickened to the realization that "the taberna
of God is with men, and he shall dwell with the
and they shall be his peoples."

Unity believes in Jesus as the one man w
brought into full expression His divine nature, t
Christ. He said, "I am the way, and the truth, a
the life," which we interpret to mean that the w
He trod, the Truth He taught, and the life He liv
constitute the model for human activity. We
knowledge Jesus as the Way-Shower of the ra
and we believe that by following His commandmen
we can bring into full expression our own divi
nature, the Christ, and eventually regenerate the bo
as He did.

We believe that Jesus was spiritual man in e
pression, and that when He said, "Follow me," H
meant it literally. We can do this because our natu
is like His. "The Spirit himself beareth witness wi
our spirit, that we are children of God: and if ch
dren, then heirs; heirs of God, and joint-heirs wi
Christ." The difference between Him and us is n
one of inherent spiritual capacity but a difference
demonstration of it. Jesus was potentially perfe
and He expressed that perfection; we are potential
perfect, but we have not expressed it. The aco
carries the seed of the oak, yet until it takes root a
grows into a tree we do not call it an oak. Ther

ore Unity places no person on a level with Jesus. Through the ages a few persons have gained great piritual insight and have exhibited the "fruit of the pirit" in wondrous ways, but Jesus attained a divine wareness and unfoldment without parallel in this eriod of the world's history. He repeated the words f the Psalmist: "Ye are gods." He said: "Ye are he salt of the earth." "Ye are the light of the vorld." "He that believeth on me, the works that I lo shall he do also; and greater *works* than these hall he do." Thus He showed His recognition of nan's latent spirituality. He encouraged man to nanifest it, saying: "Let your light shine before nen; that they may see your good works, and glorify our Father who is in heaven." "Ye therefore shall e perfect, as your heavenly Father is perfect." We elieve that man will find and show forth his Christ ttributes when and only when he accepts Jesus and ollows Him in the regeneration from sense to spirit-al consciousness.

Unity believes that man is a trinity of Spirit, oul, and body. Spirit is the Christ within, the true, mmaculate, pure self that is our inheritance from God. We are never less than Spirit in reality, but we re often less in manifestation. Through Spirit we re capable of communion with the Father, and in ime we shall attain the full Christ consciousness. pirit is you as the divine being that the Deity reated.

The soul is the conscious self. Both the conscious nd the subconscious activities of the mind are of the oul. It is the seat of the intellect and the emotions. By means of the intellect it has the faculties of rea-

son, will, judgment, and the like. Through the em
tions the soul knows love, hate, hope, fear, zeal, ar
weariness. "My soul is exceeding sorrowful, eve
unto death," said Jesus in the garden of Gethseman
From the subconscious mind there come to the so
memories of all it has experienced, inhibition
seemingly unreasonable "tie-ups" in consciousnes
You as a human being, have virtues and faults ar
express the sum total of all that you have learne
and earned in living.

The soul is of divine origin. The Lord Go
"breathed into his nostrils the breath of life; an
man became a living soul." The soul is well-deve
oped or ill-developed in proportion to its unde
standing or lack of understanding that God gave
life and that its life should be used to "bear witness
to Him. It is pivotal in its action. It may turn t
Spirit and draw upon infinite resources of peac
strength, courage, joy, wisdom; it may turn to th
outer realm and immerse itself in the things of sens
When it chooses to do the former it is purified an
serves as a vehicle through which Spirit may b
expressed, becoming a blessing to itself and man
kind; and all the great benefactors of our race hav
done this.

When the soul chooses the latter course it lose
conscious connection with the Creator and become
warped, selfish, and incapable of finding satisfaction
It is a detriment to itself and a hindrance to others
In time it feels itself completely isolated from God
There seems to be a wall of partition between it an
its good, though there is none. Then the soul crie
out:

Why standest thou afar off, O Jehovah?
Why hidest thou thyself in times of trouble?"
nally, weary of suffering and filled with a sense of
tility, it gradually awakens to the truth "All
ings betray thee who betrayest Me," and it seeks
unify itself with God. The soul is the prodigal son
no "wasted his substance with riotous living" and
ew lack and deprivation in the "far country," but
no one day "came to himself" and resolved, "I
ll arise and go to my father." We should always
member this parable; for it tells us that "while he
as yet afar off, his father saw him, and was moved
th compassion." We too are journeying to the
ther's house, and even though we are "yet afar
f," God in His love forgives and welcomes us.

The Christ in man never changes; it always has
en and always will be the perfection that God
eated. The soul, on the other hand, is in a con-
ant state of change, either progressing or retro-
essing. When emotions of greed, lust, desire for
orldly power dominate it, it is pulling against its
vn inevitable evolution. Eventually it must turn to
od, for has He not said, "By myself have I sworn,
e word is gone forth from my mouth in righteous-
ss, and shall not return, that unto me every knee
all bow, every tongue shall swear"? All the limita-
ons of humanity are due to the soul's attempt to
nction independently of Spirit. When it hears the
ice of the Lord, "Out of Egypt did I call my son,"
d heeds the call, its conscious evolution Godward
s begun and its redemption draws near.

The body is the vehicle through which Spirit and
ul are expressed on the earth plane. It is the faith-

ful reflector of the soul consciousness, being heal
or unhealthy in accordance with the kind of bel
and feelings that are entertained by the soul.
should be a "temple of the living God," not
prison house it often becomes. As the soul makes
at-one-ment with Spirit the body takes on new
and strength. Every prayer for healing given by Ur
is for the purpose of bringing to our consciousn
the realization that Spirit, soul, and body are o
and that the body should and can express the wh
ness of the divine self.

TO BE CONCLUDED

The Branch and the Vine

Della Crowder Miller

Dear Lord, when we come to Thee fully aware
Of our relationship to Thee, the very air
About us and within clears of all blinding gloom
Of doubt and fear; and in the heart's most inner room
There grows for us through understanding prayer a power
To conquer self, to right the world—within the hour!
Lord, though we know, forgive us that we are so weak
That we will walk in our poor human strength, nor seek
To prove: Thou art the branch, I am the vine.
Abide in Me; ask what thou wilt, and it shall be thine.

A Peculiar People

BEVERLY E. FINCH

HELLO JOHN! I just heard that Sam has bought himself an automobile; I didn't know he had money enough to do that."

"Neither did I, but Sam's a peculiar sort of guy—ways doing unexpected things, things the rest of consider impossible. No one knows how he does or how he escapes getting into trouble, the way me of us would do. When he built his house, he ilt it on a shoestring, as the saying goes. At the ne he told me that when he got that paid for he s going to buy a car, so now I suppose that first nture turned out all right, for he has gone and ne it."

As I listened to this conversation while waiting r a bus, that word "peculiar" stood out as if a rchlight had been turned upon it. Where had I ad something in the Bible about "peculiar people"? decided to find out. I found passages relating to a eculiar people," and as I read them I decided that ese are the people who step out on their faith in od to do the "impossible" things.

Some people scoff at the idea that faith is some-ing that can be effectually applied to a material terprise aimed at attaining prosperity. They re-rd it as quite as inadequate as a shoestring would in the construction of a house. They do not take ul's words "Faith is . . . substance" as words of uth. But those who do accept them find that im-

possible things become possible when God's w
power, and guidance are enlisted in their b
These are the people of whom it was said:
art an holy people unto the LORD thy God, a
LORD hath chosen thee to be a peculiar peopl
himself, above all the nations that *are* upo
earth." There are people and people, those
are of the earth earthy and those which are o
godly; people that rely upon their wisdo
power and those which rely upon divine pow
guidance.

In his epistle to the "strangers" in the v
nations that he names—hitherto strangers bu
interested in the Christ teachings—Peter wrote
ye *are* a chosen generation . . . a peculiar pe
and Paul in his Epistle to Titus wrote the
"Jesus Christ; who gave himself for us, th
might redeem us . . . and purify unto him
peculiar people."

Doubtless Sam was peculiar in that he w
tuated by a faith that John and his companion
not understand because they had never learne
to apply faith to their material problems. Yea
when I built my mountain home it was started
shoestring," if you want to call faith that, a
though it took three years to make it a fi
product, it was only a matter of weeks aft
ground-breaking until it had a floor, a roof
and water piped to its door, so that I was a
move in and thereafter spend my week ends a
cations gradually improving it every year fro
on. I remember that when the pine subfloorin
laid (which later was covered with good o

neeled down and wrote on one of the boards "Ex-
pt the LORD build the house, they labour in vain
at built it," and the words are still there although
w covered and invisible. And on the wall of my
droom I hung the motto "God opens ways where
ere is no way."

Years ago, when I first began to look into the
inciples of Truth, a member of my family warned
e that I was following a "chimera," which the dic-
nary defines as "a vain, or foolish fancy." After
ul had seen the light and learned the Christ way
wrote, "Faith is the substance of things hoped
r." It seems difficult for a novice to conceive of the
uth of this statement and accept it because he
s always thought of substance as something he
uld grasp with his hands rather than with his
ind. Until he can do the latter he continues to de-
ive himself of many blessings that God intended
m to have.

After Moses had passed from the visible to the
visible life God needed another guide for the
ildren of Israel, one to lead them into "the land
hich I do give to them," and He chose Joshua to
rve His purpose, promising him: "As I was with
oses, so I will be with thee." On this assurance of
od's presence Joshua went ahead with his plans as
was inspired to do. One of the obstacles he en-
untered was the river Jordan which must be
ossed, and he did what we have to do today in
milar cases. He took the matter up with God, who
structed him as follows: "when the soles of the
et of the priests that bear the ark of Jehovah . . .
all rest in the waters of the Jordan . . . the waters

of the Jordan shall be cut off"; and so it turned
But they had to step in and get their feet wet be
their faith was justified and they were able to p
God. All our demonstrations are simply proving
to be God almighty, as through our faith we
felt that He is. We make them by having eno
faith to take the initial step toward the finis
product, which our faith will eventually bring fo
We visualize our objective in the abstract thro
faith, a faith strong enough to cause us to take
necessary first step that later will prove we are r
and that God is with us.

"Who hopeth for that which he seeth?"
Paul. But it is a favorite saying among many
"seeing is believing," and these cannot underst
that we whose hope is in Christ are eventuall
see with our eyes what we have visualized in
mind and hoped for in our heart. God has besto
upon us the gift of faith, a gift to be used,
merely to be talked about, longed for, and wis
for. "If only I had more faith!" we often hea
said, while all the time these people have all
faith there is waiting to be realized and put to
"He hath no faith that hath not faith to use.
a person has a hundred dollars in the bank
through an error in his accounting has overloo
the fact that it is there, he might just as well
have it, for he cannot put it to use. He may mi
wonderful chance to invest it in something that
bring him prosperity. Similarly he may have a ta
that he has not developed and turned to good
count, until one day his material need is so great
he turns in prayer to God for supply, and God o

s eyes to see and use the talent he was endowed th in the beginning and that now becomes a chan- l for the supply he needs.

So it is with our faith. If we have enough of it to ep in and get our feet wet before we can see that e waters are actually going to divide so that we ay pass through on dry ground, we shall make our venture fruitful and shall prove God to be the ver-failing source that He is, a source from which oceed many channels. God has infinite resources ith which to bless mankind. Every such stepping out our faith that brings substantial results encourages to try again, even though we may earn from those no stand by the epithet of "a peculiar guy."

So many of us are using our faith in God's super- sing care without knowing it that it pays to stop d check up once in a while in order to appreciate is abundant grace. For instance, we hail a street- r in the sure belief that it will stop for us and that e shall be safe in the care of the motorman. We en a charge account in a store sure that our income ll continue as it has, although if we stop to think all the things that might happen to stop the flow e should wait until we actually saw the money in r hands before making our purchases, and thereby iss the convenience of the charge account and the nding it assures us in our community. Or we open bank account because we have faith in the officers the institution. In the fall of the year we plant y and crocus bulbs in the faith that they will sprout d bloom the following spring. So we continually e our faith without knowing what we are doing— at we are constantly tapping the wellspring of our

God-given faith and drinking of the water of freely as a consequence. In like manner we are leged to use our faith in the healing power of ing God to make and keep us whole and well.

The spirit of faith is quickened and made d active by our recognition of it, but there are who fail to realize—recognize—that this gift within them. In like manner we may pass a friend on the street, one who has been long ab and by our failure to recognize him we deprive selves of many hours of pleasant companion Those who are in Truth can build much more their "faith substance" than those who rely on they call "real substance"—which can be seen handled.

Recession

Sometimes when life's dull cloak of gloom
O'erwhelms the sunlit day,
I pause to let the fragrant bloom
Of love direct the way.

And soon its perfume steals my fright;
I wisely yield the rein
So God may steer my steps aright,
And set my course again.

—*John Graham*

How Faith Works for You

ANNIE S. GREENWOOD

"FAITH IS an affirmative approach to reality." The minister repeated these words a number of times in his sermon.

Using more pretentious terms to express the ame idea we might say that "confident belief" is n "explicitly decisive" "entryway" to "objects of uman cognition existing outside of the mind that erceives them"!

Perhaps this phrasing may better satisfy the ntellect. Much more than the intellect however as to be aroused and convinced if we are to get the eep inner meaning of any such statement. Stripped f learned phraseology, it can be reduced to these imple words: God does answer the believing rayer. That is something we common everyday eople can grasp; it is something to accept and epend upon no matter how great the problems we ace. We find it agreeing with Paul's "Faith is the ubstance of things hoped for, the evidence of ings not seen."

It may be that Paul's words have become so fa-iliar as to lose some of their significance. But it s what we do with them, how we apply them, that ounts. They have to be understood and mentally ccepted but also so deeply felt that they become a art of our emotional equipment if they are to take eir rightful place in our daily behavior. He who nows something and knows that he knows it with-

out stopping to analyze his attitude toward it consider his reaction to it has made it organic wi himself. It is then that it works for him, becaus is applied spontaneously with absolute confidenc the outcome. We have the privilege of putting understanding of faith to the test in matters la and small. Faith is a useful, specific necessity in commonplaces of life as well as in times of crisi

All this sounds like good theory. It is inspir encouraging, optimistic, as is any worth-while the Most of us however are ordinary individuals w daily problems to meet. How can we apply theory? How can we find this realm of reality? W entryway is available to us in our daily work, un the conditions by which we are surrounded? H can we be explicit and decisive when so often best reasoning fails to show what would be to highest advantage? To what kind of questions, forts, and situations shall we adapt this rosy theo How does the answer come, and what is our p if any in obtaining it? What Biblical authority h we for stating that we can have what we want?

Answering this last question first, let us take granted that Jesus truly meant what He said in th plain, direct words: "All things whatsoever ye p and ask for, believe that ye receive them, and shall have them."

With reference to the other questions let me some of my own experiences, which unquestiona prove the applicability of the general statement t God does answer the believing prayer.

For instance, I may particularly need some s cial information for a worthy purpose, some fa

at will be of value to me or through me to others. mewhere that information is available; I want to me in contact with it. Quietly, trustfully, free from anxiety, I can ask in prayer that it may be furshed me. I take whatever steps seem to be reasonle and necessary to get it or follow some suggestion at comes to my mind, knowing that my prayer ny believing claim upon the universal wisdom) is ing answered. Promptly I find myself "happening" open a certain book or magazine, to hear or enter to a conversation or in some other simple way to nd the desired information.

Sometimes I am in the position of having to de-de between two courses of action. Both have their dvantages and disadvantages. Even after careful vestigation and consideration I do not know which the better.

In perfect faith I can say: "Father, Your wisdom guiding me, and I am being shown what is best to . I accept the divine leading and give thanks for " Usually soon after additional facts or plain cessity lead me to a decision, and I know it is the swer to my prayer of faith. Sometimes however thing at all becomes available to aid me in making decision, and the time comes when it has to be ade. But even then I can confidently rely on the idance I have claimed. My choice may be a blind e, but in proportion to my acceptance of and be-f in what I asked for, I may *know* that even the ind choice is the right one. "Ask, and ye shall re-ive." I asked; I know I have received.

Suppose I am especially desirous of having a har-onious and just settlement of a difficulty involving

myself and another person. Outer conditions
seem entirely and hopelessly negative, but I h
access to the unseen power that controls things
conditions for good.

"My Father, God of harmony and justice, I
clare that good will and right action are now
work to bring to pass the perfect adjustment
which I and this person with whom I am now ag
ing in spirit may both be benefited. I accept the ri
solution in the name of Jesus Christ."

This simple prayer is sincere, and I can dep
on the result. Taking this attitude, I can rely
right action and satisfaction for both of us.

Have I mislaid something—a purse, a sum
money, valuable keys, an important document?
first reaction could be one of panic. That is not o
the first but it is the worst. Fear must immedia
give way to faith, to perfect trust in that protect
love that governs events, conditions, and persons.
missing article is rightly mine; it is somewhere in
orderly God-ruled universe, surrounded by sons
daughters of the one Father. It is being protect
it is safe. I give quick, sincere, trustful thanks
its safe return, and I repeat such declarations o
and over to keep myself convinced of their relia
ity. If I have occasion to speak to others of what
occurred I do not even think of it as being "lost.
confidently assert: "Of course it is safe, and I sh
soon have it. Nothing is lost in Spirit." Usually i
in my possession again soon.

Or suppose I need money with which to m
ordinary, normal, legitimate expenses. Where w
it come from? I do not sit down and wait for it

not become panicky. I do not give way to fear. tead I use what material and ability I have, no tter how meager and simple, in such a way as to rease my supply. In addition I claim and fully be- ve in the coming of an idea that shall open the or to some further activity or prove a source of lpfulness to others for which they are glad to y me. I speak the word of belief in the necessary pply; I do my part toward earning it, and I *know* it my combined work and faith will bring it.

When need is most pressing it seems difficult to nk of giving, but that is one of the surest ways open the door to incoming abundance. Some rthy cause deserves and claims my contribution. perience has repeatedly proved that my response such need is the quickest way to insure additional nds for myself. If I have no money to contribute, ere surely is something else I can give that will isfy the need for outreaching good. It may be only kindly note to someone who needs encouragement, telephone call, a simple little thoughtful helpful- ss to a neighbor, some kindly deed in behalf of e who needs it—anything that satisfies my per- nal need of thought for others. It brings "my own" me in wondrously effective ways, and so quickly!

These are small routine experiences, but they are mmon to millions of us daily. They and thou- nds of similar emergencies are solvable by the actical, trustful application for our original state- ent: "Faith is an affirmative approach to reality." e recall that "affirmative" means explicitly deci- ve; that an "approach" is an entryway; that "real- " is that which exists and is cognized as outside

the mind that perceives it. Reality is that un
realm of Spirit, where all things already exist, v
ing to be brought into manifestation (actuality
is our specific belief in anything that sets the pat
fixes the mold, that enables the un-made-up co
raw material to be transformed into what we
chosen, asked for, believed in, and accepted,
the time doing our practical human part tov
bringing it to pass.

The less common words we have used may
drive home to our consciousness the utilitarian
portance of Paul's definition of faith as "the
stance of things hoped for, the evidence of th
not seen."

All things already exist in Spirit, in reality. W
every man, woman, and child needs is direct ac
to the realm of reality so that he may specifically
for what he needs, know it is being readied for
do his personal part in bringing it to pass, and k
that his simple, believing prayer of words and
ings is answered. Faith is an affirmative approac
reality.

We cannot get very far on the road which leads to spiritual health until we have come to a right understanding of the character of God. Life, indeed, consists of a right knowledge of God: "This is life eternal, that they might know thee the only true God;" and failure to live rightly and vigorously can always be traced back ultimately to a want of understanding of God.—HAROLD ANSON

Adventures in the Silence

BESSIE LAUB BREWER

ADVENTURE is a provocative word. Just speaking it slowly or quickly, just thinking it, sometimes enlivens people and stirs in them a sense of gladness and an expectation of joy. To some adventure means life in faraway lands, to others daring ways of earning a living, to a few disregard of time-honored laws and customs.

The progressive student of metaphysics is blessed because he knows a marvelous place to which he can go for most satisfying adventure. That place is near to wherever he happens to be. It is far from monotony and dullness. It is full of surprises, yet the paths leading there, and they are many, are simple and easy to find.

The "place" I have in mind is the silence—at the core of each individual's being.

In this place we gain the experience needed for the exact moment. Every communion between the divine and the human—and each silence is such a communion—opens some door in our "Father's house." As we go through each door adventure meets us, and contrary to race belief, adventure often is an experience of calm as well as excitement and hazardous uncertainty. Afterward the adventure, the happening, can seldom be put into words; words even carefully chosen have different meanings for different persons. So any adventure in the silence is adequately understood and expressed only in the

language of our own heart and soul, which is a lan guage of realization and feeling, not of rhetoric an grammar.

The wise Nazarene, who in His teachings ha left to the ages a blueprint for the good life, make modern practices in psychosomatics, psychiatry, an medicine seem still in the pioneer stage when H spiritual utterances are carefully examined by th bright light of eternal Truth.

What a healing prescription is this: "Peace leave with you; my peace I give unto you; not as th world giveth, give I unto you."

What an adventure to find this peace. Nowher but in the silence can you get the training for such satisfaction.

Learning wisdom is another adventure met there Wisdom is more helpful and useful to us in our or going than years of study to acquire worldly know edge and college degrees, fine as these may be. Th reason is that the teacher of wisdom is God, onl God, while other instructors are a composite of th human and the divine. God's method of teaching gentle but powerful. God's method of teaching faultless because it is of spirit, and spirit makes n mistakes. God's method of teaching is simple. Go doesn't recognize the complications of earthly strug gles for information. The Sermon on the Mount, th Ten Commandments, the Proverbs, the sacred wri ings of all great religions are the result of an ac venture of the soul in oneness with Spirit. No bes seller of today or any day has successfully challenge their wide-spread power and influence.

Another adventure to be enjoyed at the fountair

ead of our being is reliance on intuition. Even the ost glamorous trip to a faraway country pales when mpared with the exhilaration of following divine adings. It is indeed revolutionary for the average erson to be directed by universal Mind instead of is personal will. "In quietness and in confidence" e learn the dissimilarity of the two, although the sson often takes time and much patience. Most of s are still submerged in materialism and must acuire the habit of letting go of false values before ituition has a chance to lead us into paths of hapiness. George Washington Carver, the noted Negro ientist, is a commanding example of the rightly umble man walking, talking, living in constant nion with the Father-Mother principle. His sweet ay of addressing God as "Mr. Creator" shows that e knew from where he came and where he was oing.

In my own spiritual ignorance I believed for a ng time I had had many unusual adventures. I had arted traveling during my cradle days because of he ill-health of my father. Hotels, trains, boats were s commonplace to me as the neighborhood park, he ice-cream "parlor," or the corner drugstore to he average little girl. I placed halos around great ities—New York, London, Paris. I placed halos round certain men and women. I bragged of being mental snob. I was bored and avoided people leadng what I termed "little lives."

Little lives! During an adventure in the silence I ound out, and believe me, it was a deflating shock, hat I was the one leading a little life—a false life oo, judged by Truth, a life governed by personal

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prejudices and standards. Until then, I had prai
and condemned people, places, things on the ba
of their appearances and my tiny vision. I took
granted that criticism was the high mark of the ce
bral. I stated as a fact; "This is right" or "This
wrong" instead of "I think this is right" or "I th
this is wrong." Never before had I appreciated
dignity of humility, the sense of stewardship (not
ownership of talent and personal belongings)
feeling of warmth from my accepted oneness w
the whole. It was made clear to me that many of
persons around whom I had placed halos had no
ing to offer me in the way of spiritual growth a
freedom. I found inspiration and fellowship in
sociation with those I had once avoided.

That adventure was a gala event in my life.
marked a turning point in my thinking. It was
heaven-sent experience at the moment I most need
something to encourage me to continue the stu
of Truth. Since then, no matter how grim the situ
tions facing me have seemed—and to my limit
viewpoint many of them have appeared most diffic
—I have known the wisdom of "Ye shall not ne
to fight in this battle," and I have honestly tried
use this wisdom in my daily living.

Another adventure in the silence is the visual
ing of yourself and your fellow men as expressio
of God. What lovely portraits result, portraits th
do not show human faults and weaknesses. Wh
happiness comes from seeing the divine in everyon

A delightful adventure and important too th
may be felt and achieved during communion wi
God in the silence is the absolute surrender of tro

es, cares, doubts to Him. Even if this conscious sting of our burdens on the Lord lasts for just one inute, the effect is a joyful peace, a sense of com-rt, a feeling of courage. Divine irresponsibility—w refreshing to mind, body, soul! It is truly a ighty spiritual tonic to perplexed humanity.

Adventures in the silence are so individualized at every person comes away from it with a different essing and a different experience each time. Yet ey have one outstanding realization in common. is realization is the allness of God, "our Father no art in heaven," the divine in every man and ery creation.

A Woman Healed

Esther Lloyd Hagg

She said, "If I but touch His garment's hem,
I shall be healed." Alone and far too shy
To speak aloud her trouble before them
Who thronged the Master, she could only try
To reach her trembling fingers through the press
Of noisy folk unnoticed. Then it came!
She felt the sudden, vital current bless
Her being as it flowed in healing flame!

Does ever faith exist unrecognized?
Her desperate need was magnet to His power,
Silent, invisible yet realized!
And Jesus turned to see such faith in flower;
Despite the jostlers He had sensed how much
Of perfect trust was in that gentle touch.

Sunday LESSONS

These lessons point out the symbology of the Bible and terpret it according to the Unity teaching. Study with open mind and Truth will convince you. Bible text is t from the American Standard Version of the Bible, copyr 1929, by the International Council of Religious Educa lessons are developed from outlines prepared and c righted by the Council; both are used by permission.

Lesson 1, July 2, 1950

UNITY SUBJECT—*Prevailing through the Good*

INTERNATIONAL SUBJECT—*Jacob, a Man of St ing Contrasts.*—Gen. 35:1-7, 9-12.

1. And God said unto Jacob, Arise, go up to Bethel and dwell there: and make there an altar unto God, appeared unto thee when thou fleddest from the of Esau thy brother.

2. Then Jacob said unto his household, and to all were with him, Put away the foreign gods that are am you, and purify yourselves, and change your garments

3. And let us arise, and go up to Beth-el; and I make there an altar unto God, who answered me in day of my distress, and was with me in the way whi went.

4. And they gave unto Jacob all the foreign gods w were in their hand, and the rings which were in their e and Jacob hid them under the oak which was by Shech

5. And they journeyed: and a terror of God was u the cities that were round about them, and they did pursue after the sons of Jacob.

6. So Jacob came to Luz, which is in the land Canaan (the same is Beth-el), he and all the people were with him.

7. And he built there an altar, and called the p

El-beth-el; because there God was revealed unto him, when he fled from the face of his brother.

9. And God appeared unto Jacob again, when he came from Paddanaram, and blessed him.

10. And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.

11. And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;

12. And the land which I gave unto Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

GOLDEN TEXT—*Behold, I am with thee, and will keep thee whithersoever thou goest.*—Gen. 28:15.

SILENT PRAYER—*The Christ mind, now active in me, transforms the intellectual into the spiritual.*

Jacob, the second son of Isaac, represents the intellect, while the flesh consciousness is represented by Esau, the first-born. The capacity for thought distinguishes man from the lower animals, and in the beginning the exercise of the intellectual faculties is a source of the keenest delight that anyone can experience. But to stop with the intellectual is to arrest the progress of the race on the evolutionary ladder that the divine law has set up as the means of our ascent from flesh consciousness to God consciousness. The intellectual does not so much give way to the spiritual as it is irradiated by Spirit and made translucent by it. We lose nothing in the transformation; on the contrary we attain to true wisdom, whereas before we possessed only knowledge.

The first step in the transforming process is a

lifting of the thoughts to a higher level than th
have been accustomed to occupy. "Arise, go up
Beth-el, and dwell there," Jacob was told when
was prepared to take the next step. It was a step
and that step led to spiritual consciousness (Beth
"house of God"). He was to "dwell" in this c
sciousness or house of God, not merely to visit
sojourn there briefly.

The new consciousness becomes a habit as
hold ourselves in it, but this is no simple or e
matter. It requires preparation. We have first to
continue whatever thinking habits we may have t
are out of harmony with what is good for us,
higher, worthier, unselfish or selfless thinking th
we intend to develop henceforth. We put away
our foreign gods; hide them out of our sight by ce
ing to think about them. We deny ourselves the sa
faction of thinking along the old lines, and prep
ourselves for something better. ("Purify yourselv
and change your garments.")

Our preparation completed, we are ready to
gin acting in conformity with our thinking ("a
they journeyed"). As we do this we develop ch
acter and exercise the influence that good ch
acter exerts we learn to prevail through the goo
Those whose conduct is out of harmony with t
higher thinking are the inconsistent slaves of impu
and have little influence over others. Untouched
spiritual influences, the intellect is prone to aggr
siveness. In the narrative contained in Genesis
Jacob's sons had indulged in an orgy of vengeai
and destruction calculated to inspire terror in t
hearts of all who lived near them. Perhaps it w

r this reason, outwardly, that Jacob left Shechem d journeyed to Bethel. The reputation for violence at the sons of Jacob had established may well have ade everyone in their path avoid them and give em a wide berth. A reputation for outstanding odness of heart and a blameless life is a better feguard against the forces of evil than is the habit resorting to lawlessness. The latter intimidates mporarily, but it also arouses in others a desire to mbat violence with violence, to overcome the threat evil with force. Problems in the spiritual realm e not solved by force but by spiritual means alone.

Spiritual consciousness involves active states of ind and being. We establish ourselves in a state worship (build an altar to God in Bethel), and ing in the presence of God inspires us to praise d give thanks. Spiritual Truth is revealed to us as e keep ourselves in the thought of the good. The pulse to use craft, deceit, and cunning, and the sire to gain some individual advantage, no matter w, yield to the truer urge to measure up to the ndard of what is good, right, just, and true. These alities of real character give us a different "name" om that which we had when we were satisfied to ly on mere physical or mental supremacy.

Our new "name" for real goodness and usefulss aids us in multiplying these higher faculties in nsciousness. Through the power of the I AM ("I God Almighty") we are made fruitful in goodss and are enabled to develop undreamed-of possilities of progress and improvement. We are enwed with the thoughts ("nations"), the ruling eals ("kings"), and the other means ("the land")

of achieving the Christ consciousness.

QUESTIONS

1. What are the various steps in the evolution of th race or its transformation from flesh to Spirit?
2. How do we prepare ourselves for a higher quali of thinking than we have been accustomed to?
3. How do we make a new name for ourselves?
4. What is our best safeguard against the forces c evil?
5. Has force any place in the realm of Spirit?
6. How can we realize the promises of spiritual evo lution or development?

Lesson 2, July 9, 1950

UNITY SUBJECT—*Evolution of the Moral Lau*

INTERNATIONAL SUBJECT—*Moses, Who Led People to God.*—Exod. 19:16-25; 35:4, 5, 21

16. And it came to pass on the third day, whe was morning, that there were thunders and lightnings, a thick cloud upon the mount, and the voice of a trum exceeding loud; and all the people that were in the ca trembled.

17. And Moses brought forth the people out of camp to meet God; and they stood at the nether part the mount.

18. And mount Sinai, the whole of it, smoked, beca Jehovah descended upon it in fire; and the smoke the ascended as the smoke of a furnace, and the whole mo quaked greatly.

19. And when the voice of the trumpet waxed lou and louder, Moses spake, and God answered him b voice.

20. And Jehovah came down upon mount Sinai, the top of the mount: and Jehovah called Moses to top of the mount; and Moses went up.

21. And Jehovah said unto Moses, Go down, charge ıe people, lest they break through unto Jehovah to gaze, ıd many of them perish.

22. And let the priests also, that come near to Jehovah, ınctify themselves, lest Jehovah break forth upon them.

23. And Moses said unto Jehovah, The people cannot ɔme up to mount Sinai: for thou didst charge us, saying, ɛt bounds about the mount, and sanctify it.

24. And Jehovah said unto him, Go, get thee down; ıd thou shalt come up, thou, and Aaron with thee: but ɛt not the priests and the people break through to come p unto Jehovah, lest he break forth upon them,

25. So Moses went down unto the people, and told ıem.

4. And Moses spake unto all the congregation of the ıildren of Israel, saying, This is the thing which Jehovah ɔmmanded, saying,

5. Take ye from among you an offering unto Jehovah; ·hosoever is of a willing heart, let him bring it, Jehovah's ffering: gold, and silver, and brass,

21. And they came, every one whose heart stirred him p, and every one whom his spirit made willing, *and* rought Jehovah's offering, for the work of the tent of ıeeting, and for all the service thereof, and for the holy ıarments.

GOLDEN TEXT—*If ye will obey my voice indeed, nd keep my covenant, then ye shall be mine own ossession from among all peoples.*—Exod. 19:5.

SILENT PRAYER—*As we obey the moral law we ecognize it and hear in it the voice and authority of ruth and of life itself.*

Moses represents the evolutionary law. The law f God, like all else that partakes of the nature of the ivine, is not a static thing; rather it is something ıat unfolds gradually in the mind of man as he

learns to understand the requirements that life ma
of him.

Conceiving God is a difficult feat for the m
of man. Yet in all ages he has had to admit t
something higher than himself is the cause
the phenomena he observes in the universe. T
statement "I am God Almighty" challenges the
derstanding of the finite creature to assess
power that is without limit, the Being that is i
manent but invisible. Thought is filled with a
at the "thunders and lightnings, and a thick clo
upon the mount." There on the mount men beco
conscious of the majesty of what transcends th
understanding. "Jehŏvah came down upon mo
Sinai, to the top of the mount."

We do not comprehend infinity or an infin
creator, but we do comprehend the moral law, f
we see it in operation in our life. It speaks to us
trumpet tones out of the smoke of superstition a
ignorance that obscures our vision of what concer
our better self. Our conception of the moral la
evolves out of our experience of life and out of o
observation of its workings in the life of tho
around us, as well as out of the lessons of past h
tory. As with increasing clarity we see evidences
the law in action the voice of the trumpet wax
"louder and louder," until it is as though the la
itself became articulate (Moses spake). When th
takes place God answers "by a voice," the voice
intuition within the mind and heart of each o
of us.

Under the influence of exalted feeling we tend
ascend in consciousness to a contemplation of Spi

ıt is unmixed with lower considerations. "Moses ıht up" to the top of the mount. But certain con-lerations cannot be entirely ignored; for the peo-e must be protected from the effects of their un-unded curiosity. Moses had no sooner reached the o of the mount than he was sent back to its foot warn the people away from the forbidden heights. ommonplace, worldly thoughts are out of place on e heights of spiritual realization; they could not ist there for a moment but would be instantly dis-ated.

If the commonplace cannot ascend to the divine the act of thinking it can do so in the act of ving. Anyone may give an offering unto Jehovah. Whosoever is of a willing heart, let him bring it, ıovah's offering." Giving is a voluntary act, not an enforced by a sense of duty or obligation.

A willing heart preceded the giving of the ma-ial for the Tabernacle. The Tabernacle represents e body, which must be built up and developed into fit receptacle for the soul and spirit. No time ould be lost in carrying forward this work, for e moral law needs to be kept now as it needed be in the past. Lax law observance results in a wered standard of morals in a family or nation. very one whose heart stirred him up, and every e whom his spirit made willing" might properly ve to Jehovah an offering of his best, whatever that st might consist of.

In the body are present all the emotions, aspira-ns, longings, and desires of the human heart. This ent of meeting" can be made a fit abode for the st, most helpful, most essential intellectual and

spiritual gifts. Our offering must cover these m tiple needs, not merely our physical requiremer "For all the service thereof, and for the holy g ments" (our character) we must give of our tir our thought, our consistent, unremitting effort. such is the tent of meeting wrought.

QUESTIONS

1. What is the law of God? What law is represente by Moses?
2. Do we find God only at the summit of our as pirations?
3. What aspect of the divine law do we most readil comprehend?
4. From what do we derive our conception of th moral law?
5. How can the commonplace ascend to the divine
6. Metaphysically speaking, of what is the "tent o meeting" wrought?

Lesson 3, July 16, 1950

UNITY SUBJECT—*Practical Christianity.*

INTERNATIONAL SUBJECT—*Ruth, a Symbol of Fa ily Loyalty.*—Ruth 1:8, 14-22.

8. And Naomi said unto her two daughters-in-la Go, return each of you to her mother's house: Jehovah d kindly with you, as ye have dealt with the dead, a with me.

14. And they lifted up their voice, and wept agai and Orpah kissed her mother-in-law, but Ruth clave u her.

15. And she said, Behold, thy sister-in-law is gone ba unto her people, and unto her god: return thou after t sister-in-law.

16. And Ruth said, Entreat me not to leave thee, a

:turn from following after thee, for whither thou goest, ll go, and where thou lodgest, I will lodge; thy people l be my people, and thy God my God,

17. Where thou diest, will I die, and there will I be ed: Jehovah do so to me, and more also, if aught but h part thee and me.

18. And when she saw that she was stedfastly minded o with her, she left off speaking unto her.

19. So they two went until they came to Beth-lehem. it came to pass, when they were come to Beth-lehem, all the city was moved about them, and *the women* , Is this Naomi?

20. And she said unto them, Call me not Naomi, call Mara; for the Almighty hath dealt very bitterly with

21. I went out full, and Jehovah hath brought me home n empty; why call ye me Naomi, seeing Jehovah hath fied against me, and the Almighty hath afflicted me?

22. So Naomi returned, and Ruth the Moabitess, her ghter-in-law, with her, who returned out of the country Moab: and they came to Beth-lehem in the beginning arley harvest.

GOLDEN TEXT—*Ruth said, Entreat me not to e thee, and to return from following after thee, whither thou goest, I will go, and where thou gest, I will lodge; thy people shall be my people, thy God my God.*—Ruth 1:16.

SILENT PRAYER—*By meeting the needs that I see nder divine service.*

"Divine services" is the term commonly applied he proceedings of a group of people who meet seek spiritual uplift through prayer, singing of ns, listening to sermons, and the like. God is rved" and the demands of our higher nature are oubtedly met in this manner, for whatever tends

to lift our thoughts and aspirations toward
does this. God however may be served more dire
namely by our taking thought for others and m
tering to their needs.

The law of Moses was for Israel only. It
vided that no Moabite, for instance, should e
into the assembly of Jehovah "for ever." Under
law of love and service to God Ruth the Moab
not only entered into the country and life of Ju
but became there the great-grandmother of D
and the ancestress of Jesus. Love is an unfai
passport to service and through service to a
sciousness of God.

In this lesson the three women Naomi, Ruth,
Orpah represent various aspects of the soul. Na
represents love, the divine feminine. Ruth re
sents the love of the natural soul for the thing
God; Orpah, the youthfulness, grace, and activit
the natural soul.

To love is to give. "God so loved the world
he gave." We also give ourselves to the object of
love. Our thought cannot long be withdrawn fror
for it fills our consciousness. We so identify ourse
with what we love that it becomes ourselves. R
had made herself one with her husband and
husband's mother. The relationship of mother-in-
to daughter-in-law proved to be no problem, bu
blessed thing. "Thy people shall be my peop
Ruth's attitude was neither a forced nor a stuc
one; it was spontaneous, irresistible. Naomi let
daughter-in-law have her way. Love always has
way, because its way is that of service and selflessn

The love of Ruth and Naomi for each otl

utiful and appealing as it is, would serve no
er purpose than that of setting a good example
the youth of today if it were not for the fact that
typifies the divine love of the Father. "The love
God and the fellowship of the Holy Spirit" is no
pty phrase. It is a statement of the relation sub-
ting among the persons who have become con-
ous of divine love and of their relation to the
ther because of that consciousness. "We love,
ause he first loved us." We become conscious of
r better nature and give it free rein, knowing that
have received from a source higher than ourselves
impetus to the love that we feel for others.

When the stronger love of the more mature soul
joined to the love of the natural soul for God, our
velopment is rapid. The two may be said to rep-
ent conscious and subconscious love. The connec-
n between them is close. If we are to maintain our
dy in health they must be inseparable. The unifi-
ion of the two sides of consciousness results in
mplete harmony and peace for the individual.
hen the subconscious feelings or emotions are
ppressed instead of being allowed to issue in con-
ous expression, discord and mental aberration of-
n follow. Where they do not, dissatisfaction and
happiness manifest themselves. Subconscious feel-
g should issue in conscious feeling and action.

QUESTIONS

1. What is divine service in the truest sense?
2. What is an unfailing passport to consciousness of God?
3. What aspects of the soul are represented in this lesson?
4. Who gives most easily and naturally?

5. In what does the unifying of the conscious ar subconscious forces of love result?

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Lesson 4, July 23, 1950

UNITY SUBJECT—*Unity through Loyalty and C dience.*

INTERNATIONAL SUBJECT—*Samuel, the Upri Judge.*—I Sam. 7:3-6, 15, 16; 12:1-5.

3. And Samuel spake unto all the house of Israel, ing, If ye do return unto Jehovah with all your heart, put away the foreign gods and the Ashtaroth from am you, and direct your hearts unto Jehovah, and serve only; and he will deliver you out of the hand of the Ph tines.

4. Then the children of Israel did put away the Ba and the Ashtaroth, and served Jehovah only.

5. And Samuel said, Gather all Israel to Mizpah, I will pray for you unto Jehovah.

6. And they gathered together to Mizpah, and d water, and poured it out before Jehovah, and fasted that day, and said there, We have sinned against Jeho And Samuel judged the children of Israel in Mizpah.

15. And Samuel judged Israel all the days of his l

16. And he went from year to year in circuit to Beth and Gilgal, and Mizpah; and he judged Israel in all th places.

1. And Samuel said unto all Israel, Behold, I h hearkened unto your voice in all that ye said unto me, have made a king over you.

2. And now, behold, the king walketh before you; I am old and grayheaded; and, behold, my sons are w you: and I have walked before you from my youth u this day.

3. Here I am: witness against me before Jehovah, before his anointed: whose ox have I taken? or whose have I taken? or whom have I defrauded? whom hav

oppressed? or of whose hand have I taken a ransom to
ind mine eyes therewith? and I will restore it you.
4. And they said, Thou hast not defrauded us, nor
oppressed us, neither hast thou taken aught of any man's
nd.
5. And he said unto them, Jehovah is witness against
ou, and his anointed is witness this day, that ye have not
ound aught in my hand. And they said, He is witness.

GOLDEN TEXT—*Samuel grew, and Jehovah was ith him, and did let none of his words fall to the round.*—I Sam. 3:19.

SILENT PRAYER—*I hold fast to the one reality, e mind of Christ.*

The life of Samuel is an outstanding example of evotion to God, of unity through loyalty and obe- ience. Before his birth Samuel was dedicated to God y his mother, and his service in the temple began t a very early age. Aside from the statement that is house was in Ramah and that he had sons, we now virtually nothing of his private life. His entire me and thought apparently were spent in the serv- e of his people, in keeping them loyal to Jehovah. ecause his was selfless service his influence over the hildren of Israel and his power to keep them loyal o Jehovah was far reaching.

The name Samuel means "instructed of God" or heard of God." It represents spiritual discernment r the inner voice through whose expression we come nto a larger realization of ourselves.

The Children of Israel represent the realities of ife, the Philistines the unrealities of sense. Reality s sometimes subordinated to unreality in the mind, a ondition outpictured by the Philistines' efforts to

subdue and enslave the Children of Israel. To c
off the spell of sense consciousness and realize p
manent freedom it is necessary for a person to u
spiritual discrimination (represented by Samuel).

To gain victory over the self three steps must
taken. First the false gods, the Baalim and the A
toreth, must be put away. Jehovah alone must
loved and worshiped. False gods are forms of pow
that are foreign to the one power, Spirit. We wres
with these false powers. As fast as we become co
scious of our creative powers we bring them into h
mony with our spiritual consciousness. Provided
is faithful and sincere, spiritual effort in even a slig
degree becomes a stabilizing factor in life. By mea
of it we hold ourselves true to the one God.

The second step is the concentration of o
forces on a high level of aspiration. High aspirati
is symbolized by Mizpah. The word Mizpah mea
"watchtower," and the Children of Israel met ther
To direct our hearts to Jehovah and serve Him on
is to watch over our inner life from the vanta
point of spiritual consciousness. This done, the thi
step becomes easy for us. It consists in making o
action conform to our thought. We must do this
order to make our faith practical, but it is impossib
to do it until we form the habit of directing o
thought toward God. Unless we hold it in focus b
attention our thought wanders. Conscious directio
of thought is the secret of remaining in spiritu
consciousness.

To control and direct thought is not an ea
matter. The first essential is power to concentra
thought on a chosen subject. Love and zeal mak

ıcentration spontaneous and easy. To think of
d is a steadying exercise; to meditate on God is
become conscious of God and to develop love of
d. Love insures loyalty and obedience, through
h of which we achieve unity with Divine Mind.

Guided by our inner spiritual wisdom and dis-
mination, we make no mistakes. "Samuel judged
ael all the days of his life." The real world of
tainty, to which we come when we have faith in
uth and devote ourselves to its quest, is one in
ich we rest in peace.

Facing that which is real (Israel), the spiritually
akening individual comes to a place of reckoning
fore realizing a fuller degree of unfoldment. This
koning is depicted in today's lesson as Samuel's
ling the Israelites to witness against him. Knowing
loyalty to Jehovah from his youth up, he chal-
ged the Israelites to recall any lapse on his part
m his single-minded service to God and to them.
ey could not cite a single instance in which he had
led in honesty, uprightness, or strict devotion
right and Truth. "I have walked before you from
youth unto this day. Here I am." An untarnished
ord in the eyes of the world is in itself a testimony
the quality of the life that a person has lived. It is
ound for utter fearlessness.

The same principles hold true with respect to the
ulties and forces of the individual. We must learn
be as just with ourselves, with our thoughts and
er capabilities, as we wish to be with the outer
rld.

The redemption of all a person's faculties and
ces precedes his full spiritual illumination. It

remains for the person to live by the spirit that has been awakened by this process.

QUESTIONS

1. What outstanding example of unity through loyalty and obedience does this lesson afford?
2. How does spiritual discernment (Samuel) find expression?
3. What is represented by the Children of Israel as contrasted with the Philistines?
4. By what three steps do we gain victory over the self?
5. How can we control and direct our thoughts?
6. How can we avoid mistakes?
7. What gives us utter fearlessness?

Lesson 5, July 30, 1950

UNITY SUBJECT—*Love of Truth.*

INTERNATIONAL SUBJECT—*David, a King Who Honored God.*—II Sam. 7:1-6, 17-22.

1. And it came to pass, when the king dwelt in his house, and Jehovah had given him rest from all his enemies round about,

2. That the king said unto Nathan the prophet, See now, I dwell in a house of cedar, but the ark of God dwelleth within curtains.

3. And Nathan said to the king, Go, do all that is in thy heart; for Jehovah is with thee.

4. And it came to pass the same night, that the word of Jehovah came unto Nathan, saying,

5. Go and tell my servant David, Thus saith Jehovah, Shalt thou build me a house for me to dwell in?

6. For I have not dwelt in a house since the day that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

17. According to all these words, and according to all this vision, so did Nathan speak unto David.

18. Then David the king went in, and sat before
ovah; and he said, Whom am I, O Lord Jehovah, and
at is my house, that thou hast brought me thus far?
19. And this was yet a small thing in thine eyes, O
rd Jehovah; but thou hast spoken also of thy servant's
use for a great while to come; and this *too* after the
anner of men, O Lord Jehovah!
20. And what can David say more unto thee? for thou
owest thy servant, O Lord Jehovah.
21. For thy word's sake, and according to thine own
art, hast thou wrought all this greatness, to make thy
vant know it.
22. Wherefore thou art great, O Jehovah God: for
ere is none like thee, neither is there any God besides
ee, according to all that we have heard with our ears.

GOLDEN TEXT—*Thou art great, O Jehovah God:*
r there is none like thee.—II Sam. 7:22.

SILENT PRAYER—*The meditations of my heart*
e of God and of the Truth of which I am a part.

David represents love, and his being king indi-
tes that love rules in spiritual consciousness.

Before love can rule aright there must be a union
tween wisdom and love, head and heart. Where
ere is conscious unity of head and heart, victory is
sured. By uniting and harmonizing the spiritual
rces of our being we can overcome every enemy
nd establish a great kingdom.

Love does not at once control the entire life.
avid ruled first over only two of the tribes of Israel.
hese tribes represent the highest realms of con-
iousness. Afterward all the tribes of Israel became
bject to David.

In becoming king over Judah David went up to
ebron, in Judah. (See II Sam. 2:1, 4.) The name

Judah means praise, prayer. Judah represents ... place in consciousness in which we touch the high... activities of Divine Mind. Looking upward as ... pray shows that our thought is in the top brain.

Hebron ("cemented"; "bound by a comm... bond") is the front brain, the seat of consci... thought. When the Lord told David to go up to ... cities of Judah, and especially to Hebron, he ... pointing the way to harmonious co-operation ... tween the indwelling love of the heart and the ... derstanding of the head.

The gathering of the tribes of Israel at Heb... to acknowledge David as king (II Sam. 5:1-5) r... resents the conscious recognition by all the thoug... that love is to reign supreme in consciousness. L... is henceforth to feed the thoughts (the people) a... love is to be prince over Israel.

Nathan ("giver," "gift," "given") is represe... ative of the spiritual consciousness. When we ca... a vision of the inexhaustible riches of the spirit... kingdom and of what we may become by develop... our nature consistently along spiritual lines, we ... inspired to meditate on the nature and power of ... I AM, for it is by the right use of the I AM that ... enter into our spiritual heritage. When Nathan t... David of the "great name" that Jehovah wo... make for him and of the "house" that he was ... have through the perpetuation of his line in t... spiritual kingdom, David said, "Who am I, O L... Jehovah, and what is my house, that thou h... brought me thus far?"

Humility is characteristic of selflessness and i... high spiritual attainment. Its possessor does not

ys understand why rewards come to him, but they e always under law, and a period of meditation ily develops understanding.

Personality cannot claim spiritual gifts. "What n David say more unto thee?" We cannot en- hten the Infinite, but we can gain light in ourselves claiming our unity with divine wisdom. By say- , "I am one with divine love and wisdom," and alizing this unity each day in faith, and living in at consciousness, we develop love and wisdom.

As we magnify the spiritual side of life in our nd and heart our conception of God expands pro- rtionately. "Thou art great, O Jehovah God: for ere is none like thee." A heightened consciousness the divine in us dispels gloom and sadness and akes it possible for us to live happily and con- lently. We find ourselves saying with the prophet: My meditation of him shall be sweet: I will be glad the LORD," because we have learned to be glad by ping to the fountainhead of joy and peace.

QUESTIONS

1. How is the rule of love in spiritual consciousness represented in this lesson?
2. Is love of itself sufficient or must it be united with wisdom if it is to bring victory?
3. Is an attitude of praise and thanksgiving helpful to us in our effort to realize high spiritual attainment?
4. What is the next great movement of God in the whole race?
5. Why do we not always realize that spiritual rewards come to us under the operation of the divine law?
6. How do we learn to live happily and confidently?

Silent UNITY

By Thy light I am illumined a strengthened.

The Society of Silent Unity, founded more than years ago, is the healing department of Unity Sch ministering without seeing them, to those who need h

Our purpose is to aid through prayer all persons w having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offering those to whom we minister. "Give, and it shall be gi unto you; good measure, pressed down, shaken toget running over."

Our Silent Unity group numbers some hundred co crated workers who are devoting their lives to God's w for humanity. They are proving daily that physical, finan mental, and spiritual difficulties can be overcome by ri eous prayer. Even though everything else may have fai we shall pray *with* you, for we have faith that "with G all things are possible."

We pray *with* you and also instruct you how to pra the Father in secret in order that you may help yours Silent Unity is praying always, and your co-operation prayer is of mutual benefit. Do not hesitate to write to for help because your problem is personal. All correspo ence is confidential.

Address your request to Society of Silent Unity, L Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

ASKED for your help in behalf of my mother. She uld not tell light from dark with her left eye and s what the world calls completely blind in that e.

Your answer with assurance of help came about e days ago. Today my mother called me to her om. She was standing by the window, tears streamg down her face as she held her "good" eye shut, d as I entered the room she was holding out her nd joyfully exclaiming, "I can see the outline of y hand."

There will never be another moment in my life ke it, and I shall always be proud that my first t was to drop to my knees and thank God with all y heart.—*G. W., California.*

WISH TO thank you for your prayers for my sixar-old son. I wired you in the middle of the night. was frantic. My son had come down sick suddenly, id the doctor said that it could be the start of any mber of things, but he didn't know for sure what as the matter; we should have to wait and see. He

had been unable to keep anything on his stomach two days and was out of his head when I sent the wire.

After I had wired you I sat and talked to him though he didn't seem to respond. Over and ov said to him: "God is making H—— well now. H- is well. God is making H—— well now." His bre ing became easier, and I was able to sleep a little

In the morning when he woke he said he hungry and wanted to see the funny paper. He able to retain his food, and from then it was on matter of building back his strength.

Thank you for everything. It was wonderfu know that you were there to help even though it three o'clock in the morning and you were m miles away.—*Mrs. J. T., California.*

ABOUT five months ago, after being told by an specialist that I had either a growth or a catar I asked you for prayers and help for my eyes. D ing these five months I have used Charles Fillmo book *Teach Us to Pray,* and the affirmation you s me. With God's help and yours my eyes are heal I don't even have to have my glasses changed. Th you for your prayers.—*Mrs. E. W. L., Connecti*

I MUST tell you of the wonderful experience I last week. On Saturday I developed a very s throat and had chills and fever that evening. I miserable on Sunday and was lying down in afternoon. Suddenly a thought came to me, "Wh is your faith?" I turned my thoughts to prayer asked for the healing of my throat. This was ab 4 p. m. and almost immediately the sore throat

I realized, "Nothing is impossible with God." I am fine.—*Mrs. S. A., Arizona.*

Filled with Plenty

I so thankful for the prayers you have prayed for I have seen what looked like a hopeless business turn out to be very good since I asked you to about the matter. A buyer came with more ey than we hoped to be able to get as a down ment and bought the house that we had been g to sell for months. She bought it without one ute of delay, and I will always think she was as answer to your prayers.—*Mrs. P. C., Virginia.*

E TIME ago I wrote to you asking prayers for my who was so discouraged after being turned down a position he had his mind and heart set on. Well, used the verse you sent, and prayed with all you d folks in Unity, and he now has a much better tion than the one he wanted so badly. He got it by a man's coming up to him and saying, "How t coming to work for me?" So we are very kful for all the help you have given us. God s you all.—*M. M., Pennsylvania.*

Unto Us a Child

DLY pardon my delay in acknowledging your ly letter and comforting affirmations for the use our daughter, who was looking forward to be- ing a mother. I am grateful for your prayers and forting assurances. Our little grandson arrived

hale and hearty just one hour after my daug was admitted to the hospital. This was marvelo us, as she had been forty hours in labor with her baby. As my daughter described it, this delivery one of those beautiful experiences most people read about.

The doctor was amazed. He turned to the r and said, "That is the first time I ever saw anyt like that." You see, my daughter was smiling a heard the first cry of her newborn babe and mediately asked, "Well, what is it?" The nurses they chatted with her throughout most of the livery, and my daughter said later: "Mother, I so glad to be conscious, as it was a beautiful ex ence. I am so grateful for your and your fri prayers.—*Mrs. G. H., Indiana.*

Hearken unto Me

I WROTE TO YOU about three weeks ago asking to pray with me and my friends for guidance wisdom to fill my position as superintenden our Union Vacation Bible School. I am very h to say that we had an enrollment of 100 children that there was harmony and order at all times. teachers came well-prepared each morning, and children, through their enthusiasm and eage to learn, were easily reached and taught.

It even fell my lot to be the janitor and I am I can say that I did it "without murmurings." morning when I read my *Daily Word* lesson I c say from the bottom of my heart with thanksgi "I delight to do Thy will, O my God." I made r

v friends, loving, thoughtful ones, both among children and the teachers and it proved to be one the richest experiences of my life.—*Mrs. H. E. C., gon.*

Give unto the Lord

CLOSED is my check which represents one tenth my rentals so far this summer. People love to flock this beautiful resort during the summer season and reat many people open up extra rooms to guests. I prayed that I might do it successfully as it ap- uled to me as something a mother of small chil- n could do: operate a small business, as it were, ht at home. I felt that through prayer I would st successfully get delightful guests. And I have ie just that. It has been a grand experience, and ove sharing our home with these appreciative tors.—*Mrs. P. B., California.*

Father, I Thank Thee

ONE knows the help and comfort it has been to just to know that my boys are on your prayer . It seemed I just could not let them go, but kept rounding them with fear thoughts. Now I feel e of most of my fears and can set them free to low God's plan for them.—*Mrs. W. L. G., Texas.*

AN never tell you what help I have received from study of Unity. It has kept me poised and calm ough situations that would have wrecked me be- e I knew about Unity.—*I. N., California.*

HELP *from Silent* UNIT

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I am heartsick and feel the need of your prayers and encouragement very much. I have come to realize that my husband and I have no common interests. True, he is a fairly generous man and good to our children. But he is interested in hunting, cards, and hard physical labor, while I enjoy music, poetry, books, and church work. I want to keep my marriage together, but I want it to be a good marriage. I feel so unfriendly toward my husband and so unhappy that it is even ruining my health. Please help me.—*From a letter received by Silent Unity.*

We are glad to pray with you, dear friend. W feel right in assuring you that if a contented life a a united home are the things you want most in l then certainly you can have them. We know t sometimes it does seem that happy marriages made in heaven, but most usually they are made the hearts of women who want happy marriag Begin now to know that your own mind and heart your guarantee of a good life. As you become a m peaceful, joyous person and as our prayers for y good health are answered, you will be more capa of drawing your husband to you in a more h monious relationship.

Do not think of the things that interest yo poetry, church work, reading, music—as bei

sons for antagonism between you and your husd. Instead think of them as being added joys to r life. We must always begin to build our life by ng the material at hand. If a very co-operative husd does not happen to be among your blessings he present time, then do not let yourself feel that n this can keep you from having the rich, full, sfying life that God intends you to have. You e many things on which to build a good life. You e the mother's share of your children, you have interest in the things that make for a good life, have faith in God. Let yourself be guided by se and by your loving, warm heart.

Once you have found the way to personal happess and well-being, you will see clearly the way your husband's inner self. You will be able to w forth the best in him; and since every heart sponds to love and understanding, we know you ll find your husband co-operating with you in a nner that now seems impossible.

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I am asking you for help and prayers in overcoming a hurt and resentful feeling that I have toward some people with whom I work. It seems impossible for me to break down this barrier between us as I have been so humiliated by some of their past actions. Won't you help me?—*From a letter received by Silent Unity.*

We are glad that you have written to us concern your problem. Rest assured that we are praying h you for peace, poise, and harmony in your hun relations.

Every person wishes to be happy and to know the

peace that comes from living in harmony with world and the people in it, and we believe that peace has its beginning in the heart of each vidual. By establishing peace in your own mind heart you will create a peaceful, harmonious tionship with your environment and with the pe you meet in your day-to-day contacts.

Oftentimes it is because of a feeling of condemnation or inferiority on our part that we resentful toward another person or feel that he not like us. Sometimes the other person too has fearful feelings to deal with, and his attitude re sents the best that he can do at the present time. we know that if you will remember that within e person is the desire to be loved and to be ap ciated, it will help to break down the barriers tween you and him and will help you establish mal, happy relations with him.

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I am the mother of three lovely children, and I have a husband whom I love dearly. However the years of our marriage have been darkened by the fact that he drinks excessively. When he is under the influence of alcohol he becomes most abusive both verbally and physically. Each time this happens I feel that I cannot go on, and several times I have separated from him and started divorce proceedings. Now it has happened again, and I have again separated from him. As before however I have relented and told him that he can return to us and begin anew. Now my family and friends have become disgusted with me and refuse to come near our home or have anything to do with us. They say I am foolish to continue with this marriage, since my husband has shown time

and time again that he will not change. What am I to do?—*From a letter received by Silent Unity.*

From the moment your letter reached us we have been praying for both you and your husband to have the spiritual insight you need to be happy and to build a strong, constructive life.

Your family and friends love you, so while they may feel you are being foolish to take your husband back, they will not really draw away from you. Not many understand the causes behind the drink habit well enough to be tolerant of it. It is only in recent years that the general public has learned that drinking is not the deliberate vice they used to think it was, but a symptom of inner feelings of fear and anxiety. When a wife realizes that her husband does not drink or mistreat her because he does not love her, but because he seeks escape from his own inner distresses, she can work with him in tolerance and understanding.

When a wife loves her husband, as you do yours, she can see him through these times when he feels the need to turn to drink without turning on him with condemnation. She can persist and persist in doing the things and doing the things in her association with him that will help him to believe in himself and in the basic goodness of life and people. Then he can get interested enough in accomplishing something he wants to do and is encouraged to believe in his power to do this, he gradually loses his need for the effects of alcohol. You can see that working with a person who needs this kind of lifting up in thought and feeling takes a lot of patience; but love has infinite patience.

The following leaders are conducting a ministry in keepin the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Blanche Joki, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alamo—Marie M. Giles, Alamo Community Club
Alhambra—Gertrude Hall, 204 S 2
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 200 S Cannon
Burbank—Joseph & Mildred Haggerty, 705 E Olive
Compton—Margaret Butterworth, 115 N Chester
El Monte—Irene Malloy, Community bldg
Escondido—Clarion Lindas, 743 W Grand
Fontana—H P Nicholls, 371 N Citrus
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st
Hermosa—Winifred Dietz, 77 17th
Hollywood—Rose Schneider, 1162 N St Andrews
Inglewood—Maude Galpin, 226 E Spruce
Laguna Beach—Myron Key, 678 Glenneyre
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C Wilson, Norma Knight Jones, C Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Dollee Phillips, 3605 W Wash blvd; Alfred Williams, Arcade bldg; Helen Mouton (col) 4419 Mettler
La Crescenta—Unity, 4004 La Crescenta
Monrovia—Irene Malloy, 201 E Lime
Montebello Park—Gertrude Hall, Woman's club
Napa—Helen Wade, Churchill manor
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
Oakland—Alma Morse, 1433 Madison
Oceanside—Sonja Celia Samiran, 321 S Freeman
Pasadena—Max Flickinger, 60 N Mich; Carrie Love (col) 80 Orange pl
Pomona—Unity, 249 W Monterey
Redlands—H P Nicholls, 640 W Fern
Richmond—Winifred Deming, 1125 Nevin
Riverside—Harriett Nicholls, 4015 13th St
Sacramento—John Hinkle, 1025 9th; Blanche Evans, Eastern Star temple
San Bernardino—Dr & Mrs. H P Nicholls, 763 D st
San Diego—Marie Fleming, 441
San Fernando—Vera Stenen, Maclay
San Francisco—Robert Hulbert, ton; Ethel Higgins, 133 Ge
San Gabriel—Ethel Turner, 325
San Jose—Rose Emery, 40-B S
San Leandro—Barbara Lyon, fayette
Santa Ana—Myron & Estelle K N Broadway
Santa Barbara—Unity, 227 E
Santa Cruz—Alice Hopkins, 916
Santa Monica—Sue Sikking, 15
Santa Rosa—Helen Wade, 845
South Gate—Edna Drebert, 2945
Stockton—Grace Swannell, 48 W
Studio City—Herbert J Schneid Moorpark
Taft—Della Shutts, 631 North
Van Nuys—Mary Hider, 14416
Watsonville—Alice Hopkins, 31A
Whittier—Louise Newman, 410 leaf

COLORADO

Denver—Alice Benson, Colora
Pueblo—Edith Wilshire, YWC

CONNECTICUT

Bridgeport—Helen Kersten, 610
Hartford—Edna Titus, 926 Mai
Meriden—Bonnie Adams, Hotel
New Haven—Bonnie Adams, Ho

DISTRICT OF COLUMBI

Washington—Margaret & E Roy New Colonial hotel; Ann S 1733 Eye st N W

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Daytona Beach—Mary Huck, 128 way
Delray Beach—Frances Jarrell, 4th ave
Fort Lauderdale—Nora Campbell an's club
Fort Myers—Mildred Brown, 7 Travers Arcade First st
Jacksonville—Wm & Bonnie Gren E Monroe
Miami—May Stoiber, 158 NE 4
Orlando—Carolyn Parsons, 503 S
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-Kathryn Boyce, 684 W Peach-
Mabel Butts (col) 382 Ashley NW

HAWAII

u—Marie Handley, 240 Lewers rd

IDAHO

hristopher Scott, Pinney bldg

ILLINOIS

gton—Hazel Erisman, 109½ N
gn—Viretta Sutherland, City bldg
—W I & Anna Hoschouer, 306 S
h; Nellie McCollum, 64 W Ran-
Edith Reynolds, 116 S Michi-
Janet Beaudry, 410 S Michigan;
et Halsey (col) 322 E 43d;
tta Gorden (col) 4307 S Mich
—Maud Kellogg, 317 W Decatur
ouis—Florence Schaefer, Broad-
hotel
—Maud Kellogg, Evanston hotel
—Ethel Maguire, Central Com-
Church, 16th & Charleston
l—Bernice Biggers, Empire bldg
ld—Eva Conover, 709 S 7th

INDIANA

ne—Faith Cornwall, Court & Berry
argaret Cain, YMCA
d—Margaret Cain, Masonic
olis—Margaret Strahle, Claypool
Frederick Andrews, 8 E Market

IOWA

oines—Betty Stitt, 3118 Grand
Vity—Unity, Insurance Exchange
o—Irene Duncan, 324½ E Fourth

KANSAS

son—Nona Kerfoot, 316 W 15th
—Harriet Pfouts, Jayhawk hotel
—Carl & Lois Moran, 3241 Victor

KENTUCKY

on—Clara Conway (col) 244 Ky
le—Maebel Carrel, 1322 S 4;
Cox (col) 1233 S 16

LOUISIANA

leans—Eloise Echlin, 4730 Cleve-
Ruth Murphy, 604 Canal

MAINE

d—Unity, 562 Congress

MARYLAND

re—E Roy Feldt, Emerson hotel

MASSACHUSETTS

—John Baughman, 30 Huntington
dge—Edna Titus, 881 Massachu-
Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State
Bay City—Roxie Miller, YWCA
Birmingham—Virginia Shipley, Theater bldg
Detroit—Eric Butterworth, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; James Elliott (col) St Antoine YMCA
E Lansing—Roxie Miller, 425 W Grand River
Flint—Michael Giannuzzi, Metropolitan bldg
Jackson—Unity, Security bldg
Grand Rapids—Ida Bailey, Scribner & 2d N W
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Harvey & Ida Best, Olds hotel
Pontiac—Eve Edeen, 72½ N Saginaw
Royal Oak—Walfred Taurainen, 101 S Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, 707 W 47th
Lemay—Julia McKee, 284 Lemay
Overland—Kate Evans, 2422 Goodale
Springfield—Unity, 233 E Chestnut
St Joseph—Osla Jones, 12 and Felix
St Louis—James E Sweaney, 119 N 7; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, 101 Lewis
Bozeman—Mary Wessel, 103½ Bridges Arms
Butte—Mary Wessel, YMCA
Great Falls—Lilian Cook, 1023 2 Ave S
Livingston—Mary Wessel, Elks hall
Missoula—Maidie Van Etten, 200 E Pine

NEBRASKA

Lincoln—Harold Irving, 138 N 12
Omaha—C N & Hallie Broadhurst, YWCA

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Allenhurst—John Manola, 109 Main
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Helen Zagat, Babcock bldg
Paterson—Gladys Stevenson, YWCA, Church & Ellison

Ridgewood—Louise Gerhold, YWCA, 180 Franklin
Trenton—Elinor MacDonald, Studio Theater, 541 E State

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA
Brooklyn—Ella Pomeroy, 3 Albee sq
Buffalo—Lillian Matthews, Statler hotel
Elmira—Elise Rosenburg, Merchants Bank bldg
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Forest Hills Inn
Great Neck—Emma Jean Sartori, 71 Cutter Mill
Ithaca—Elise Rosenburg, I O O F hall
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 5 W 8 st; Courtenay Johnson (col) 2523 7th ave; Nanna Sutton (col) 137 W 110
Rochester—Elise Rosenburg, Seneca hotel
Roslyn Heights—Adele Woodruff, 58 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russell Kemp, 110 Onondaga
Troy—Marian Hoagland, 50 2d
Valley Stream—Stella Wrenn, 145 S Franklin
White Plains—Ocoa Moore, 3 Greenridge

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Cleo Lee, 34 S High
Canton—Daisy Daggett, 203 6th N W
Cincinnati—Effie Smith, Erna E Wissmann, Madison & Andrews; Millie Leslie, Sinton hotel
Cleveland—Earl & Martha Anthony, Hotel Cleveland
Columbus—Dale and Donna Newsum, 50 W 5 Ave
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marion—Mercedes Fossler, YMCA
Springfield—Nora Elliott, 19½ S Limestone
Toledo—Wallace Tooke, 2740 Upton
Warren—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Muskogee—Ruth Jacques, Equity bldg
Tulsa—Grace Kehrer, 714 S Boston

Oklahoma City—Alice & Schuyler, Midwest bldg
Okmulgee—Ruth Jacques, Me bldg
Ponca City—Celia White, 1018

OREGON

Portland—Marion Lance, 811 N

PENNSYLVANIA

Philadelphia—Margaret Feldt, hotel
Pittsburgh—Andrew Carlson, 23

TENNESSEE

Memphis—Merton Thorpe, 1911
Nashville—Susan Smartt, 1816

TEXAS

Amarillo—Eugenia Lane, 114 E
Dallas—Ruth Gillespie, 2030 C
El Paso—Mabel Peck, 130 E Ric
Fort Worth—Ruth Gilpin, Flath
Houston—Lilian Brass, 3500 L
Corine Smith (col) 1302 Sch
San Antonio—Mary Myles, Maver

WASHINGTON

Bremerton—Marion Brown, 925
Everett—Estelle MacPherson, 26 more
Kennewick—Beulah Scott, Arro
Seattle—Donald O'Connor, Arca
Tacoma—Warren Meyer, 1012½
Wenatchee—Maud McCulloch, C hotel
Yakima—Beulah Scott, 109 S 4

WISCONSIN

Beloit—Bernice Biggers, YWCA
Milwaukee—Mae Lundahl, 208 consin
Racine—Lu Verna Bauer, 423 S

CANADA

London—Mary Dunning, Moose
Montreal—May Duncan, Ritz hotel
Ottawa—May Duncan, National
Regina—Unity, Thompson blk
Toronto—Mary & George Dunnin Yonge st
Winnipeg—Edna Bowyer, 360 Yo

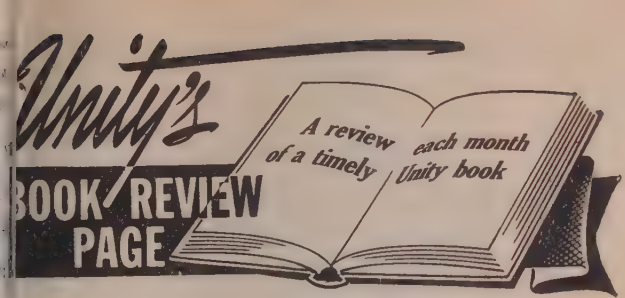
ENGLAND

Easington Village—Thomas Mer 11 Sea View, Co Durham
Iver Heath—Dora Johnson, E Slough rd
London—Ruth Hacking, 6 Stanho race, W 2
Sunderland—Thomas Merrington Durham

MEXICO

Mexico D. F.—Clara Kouns L Palma 39

Unity literature in French: Unite, 93 rue Truffaut, Paris XVIIe, France
Unity literature in Italian: 7 Viz Angrogna, Tone Pellice (Torina), Italy



Favorite Unity Radio Talks

Of the many thousands of people who have gained inspiration and faith in God from Unity's six-a-week radio program, "Unity Viewpoint," a large ber were further inspired to write to Unity head-ers asking that the scripts used on these programs inted in book form so that they could be read and red to at leisure. The idea was deemed such a one and the demand was so great that these requests were joyously complied with and the book *Favorite Unity Radio Talks* was published.

avorite Unity Radio Talks is comprised of twenty-n of the scripts that have proved most popular and generally helpful to the largest number of people. e twenty-seven messages cover an amazingly wide ty of subjects of universal interest such as happi-success, calmness, prayer, faith, constructive h, fatigue, beauty, age, relaxation, worry, flexi-, human relations, divorce, fear, friendship, and kfulness.

his easy-to-read collection of Truth talks will e an outstanding addition to any library.

Favorite Unity Radio Talks is Unity's newest book and ced at $1 a copy.)

Appearing in Other Unity Magaz This Month

A Series for New Readers

Beginning with the July 2 issue *Weekly Unit* sents a series of four articles by Gardner Hunti pecially written for new Truth students. The fi ticle of the series is entitled "Simple Prayer" an tains Mr. Hunting's interesting discussion of th cacy of simple prayer as compared with the pra "force" or "persuasion."

The other three articles of this series follo same line of thought and are entitled "How to Help" (appearing in the July 9 issue): "The S Life" (appearing in the July 16 issue); and "I string to Heaven" (appearing in the July 23 issu

An Interview with Ethel Barrymore

In the July issue of *Progress* Dena Reed inter Ethel Barrymore, distinguished member of the family" of the American theater, and tells how Barrymore's remarkable energy enabled her to pur career in the theater, to become a brilliant success to keep her mind young. She also tells how Miss E more has combined her stage and screen career motherhood, encouraging her own daughter to low the same course. To young people Ethel E more says: "Good living is doing the job you ha do as well as you can. If life knocks you to your k as it sometimes does—well, isn't that a good w pray? I've found it so."

The article is titled "Do Your Job Well—an a Pioneer!"

The Prospering Power

"The Prospering Power of Righteousness" is the of an article by John Davis that appears in the ent issue of *Good Business*. Here Mr. Davis re- s the old theory that the individual without scruples ost likely to succeed, giving two concrete examples ne business careers of J. Arthur Rank, British in- rial magnate, and J. C. Penney, chain-store owner.

"A Good Medicine"

Martha Smock, in the July issue of *Daily Word*, s an article on the sentence from the Book of verbs: "A cheerful heart is a good medicine." Mrs. ck suggests that in seeking healing, supply, or emo- al control we can get a better perspective on our ls by taking an objective view.

A Story of Courage

In July *Wee Wisdom* Rose Hart tells the enchant- story of young Rip, whose greatest dream was that would be the one chosen by the great teacher who coming to the village to select a boy to take with to study at the first university in the land. There to be a competition in which the boys competing t exhibit something they had "found, wrought, or mplished" and must show "courage of mind, very of heart, and ability to use his hands." Rip's ned project was to bring his collection of native s—if he could complete it by obtaining a piece of rose granite rock at the top of the mountain. How was called upon to exhibit great courage of mind bravery of heart in the process of completing his collection is thrillingly told in "With His Own nds."

UNITY BOOKS AND BOOKLETS

For Beginners

Beginning Again ..... standard only
Favorite Unity Radio Talks ..... standard only
God a Present Help ..... standard only
God Is the Answer ..... *Dutch* $1; *English*
Great Physician, The ..... standard only
How I Used Truth ..... *German* $1; *English*
Lessons in Truth ..... standard only
Lessons in Truth ..... *German, Russian, Spanish, Dutch*
Letters of Myrtle Fillmore ..... standard only
Lord's Prayer, The ..... *German*
Lovingly in the Hands of the Father ..... standard only
Mental Equivalent, The ..... *German* $.10; *Russian*
New Ways to Solve Old Problems ..... de luxe $2; standard
Sermon on the Mount ..... *German*
Six-Day Healing Practice, A ..... *Spanish* $.10; *English*
Whatsoever Ye Shall Ask ..... standard only

For Healing

Christian Healing ..... *English, German*
Divine Remedies .....
Jesus Christ Heals ..... standard only
Truth Ideas of an M. D. ..... standard only
You Can Be Healed ..... standard only

For the Home

Meatless Meals ..... cloth
You and Your Child ..... standard only

For Prosperity

As You Tithe so You Prosper .....
Both Riches and Honor ..... *French* $1; *English*
Prosperity ..... standard only
Prosperity's Ten Commandments ..... standard only
Working with God ..... standard only

For Inspiration

Best-Loved Unity Poems ..... standard only
Finding the Christ ..... *Russian, German, Swedish*
Have We Lived Before? ..... standard only
Mightier than Circumstance ..... standard only
Suulit Way, The ..... standard only

For Devotion

Bible, American Standard Edition .....
Book of Silent Prayer .....
Effectual Prayer ..... standard only
Silence, The .....
Unity Song Selections ..... cloth

For Advanced Study

Atom-Smashing Power of Mind ..... standard only
Christ Enthroned in Man ..... de luxe $2; standard
Know Thyself ..... de luxe $2; standard
Metaphysical Bible Dictionary .....
Mysteries of Genesis ..... standard only
Mysteries of John ..... standard only
Selected Studies ..... standard only
Talks on Truth ..... standard only
Teach Us to Pray ..... de luxe $2; standard
Twelve Powers of Man, The ..... standard only
What Are You? ..... standard only

Greeting Booklets

Are You Getting All You Want from Life? .10
Be at Peace .10
Challenge of the Dawn, The .10
Daily Resurrections .10
First Things First .10
Gift Imperishable, The .10
God Is Blessing You Now .10
Good News, The .10
Great Helper, The *French, English* .10
Holy Bread
Land Is Bright, The
Life Is Consciousness
Mental Equivalent, The
Preparation for Easter
Recipes for Living
Song of Life, The
To Them That Ask
Way of Faith, The
Where I Am King

(12 copies of these booklets for $1. Envelopes included)

For Children

Jet's Adventures .....
Jet and the New Country .....

NEWS from UNITY

Unity t Month

eaders of UNITY maga- look forward to the ar- written by Charles H. ern with great pleasure. Mattern's article for Au- UNITY is entitled "The ning Point" and tells the er who seeks healing to find the turning point ime of trouble. As Mr. ern says: "The turning t in any situation is the of the troubled person et go of the burden and the Christ to come in take over. Endeavoring to le the problem by the old al methods is very often boxing with a shadow." then goes on to give ten nite resolutions for the th seeker to adopt in or- to demonstrate perfect ing of any bodily ill. Mr. tern further says: "There ns to be one element that spiritual healings have in common. It is the turning away from the idea that an illness must run its course and the turning toward the idea that God wills perfect health. . . . It is the primary decision to let go of all the worries and put the problem squarely in the hands of God."

Another Unity Book in German

German-speaking readers of Unity literature will be happy to know that Herr August Steu of Dornbirn, Austria, has begun to publish Unity literature in German and has already issued a German translation of *You and Your Child,* by Zelia M. Walters, which is priced at about twenty shillings in Austrian currency. If conditions in Austria remain favorable, he plans to publish additional German translations of Unity literature which may be obtained by addressing the pub-

lishing firm of Lichtland Bibliothek, Eisplatzg. 15, Dornbirn Voralberg, Austria.

Silent-70's Inspiring Work

Through its distribution of free Unity literature, Unity's Silent-70 Department gives new faith in God to many

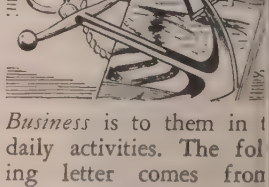
people. The superintendent of a home for delinquent boys writes:

"Our staff and boys have enjoyed the material you have so kindly sent to us, and we trust that you will be able to continue to send it. One of the boys read it regularly, and since he went home he has written to say that he has decided to give his life to helping folks live better lives. His people had a very narrow conception of Christian living, and the copies of the magazine have opened a wider vision for them. The parents acknowledged to me when they came to visit their son that they had been too strict and narrow in their upbringing of the children and that it was not until an er brother and this so into serious trouble that realized Christianity sl be applied to the who life."

Silent-70's work of ser free Unity literature to ons, orphanages, hosp and other public and pr institutions is carried through the love offerin those who want to shar light of Truth with ot If you should like to part in this worth-w work, address Silent-70, U School of Christianity, Summit, Mo.

Servicewoman Enjoys *Good Business* Magaz

We receive many le from business people te us how much help C



Business is to them in t daily activities. The fol ing letter comes fron woman now serving in WAVES, the women's br of the United States Nav

"I enjoy *Good Busi* from cover to cover. monthly 'Calendar of A

oes under the glass on esk the first thing. It is to have before me the ns for Christlike think- hen starting a new day rk. It is an eye-catcher steadying point when vals arise. 'Carry on' your swell magazine!"

od Business is Unity's nly magazine for busi- people.

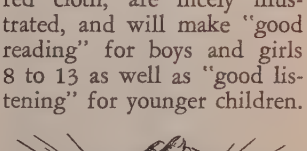
enture Stories Boys and Girls

e United States is a na- rich in pioneer heroism courage, but since text- s of history are largely ed to facts, much of the omance of pioneering is ted. Two adventure s that will tell the story d the facts of history to hildren in your family *et's Adventures* and *Jet the New Country,* by Hahn.

's Adventures is a true- e story of pioneer days America and tells of e-year-old Jet Stockwell, e own family, with nine- other families, traveled in covered wagons across the rolling prairies to seek new homes in the Far West. The events of the trip, the pioneers' first months in the new surroundings, their encounters with Indians—all are woven into a story that all boys and girls will enjoy.

Jet and the New Country is the sequel to *Jet's Adventures* and is equally exciting. There was plenty of work to be done on the new homesite, and Jet and his sister cheerfully shouldered their part, yet they found time to enjoy their pony, and to have many thrilling experiences.

Both of these books (price listed on the Unity Books and Booklets page of this magazine) are bound in bright-red cloth, are nicely illustrated, and will make "good reading" for boys and girls 8 to 13 as well as "good listening" for younger children.



Unity Ministers Hold Conference

Each summer members of the Unity Ministers' Association meet at Unity headquar-

ters for their annual conference. The spirit of Unity fellowship is deepened and each minister receives a new incentive to carry the Unity work forward with greater enthusiasm in his own community and to bear an ever-increasing share in the responsibility for spreading the freeing Truth to countless thousands still waiting to be set free from their bonds of fear and limitation.

Unity ministers provide Unity devotional services, opportunities for study of the Unity teachings, and spiritual counsel, thus bringing the living, serving, personal Unity ministry to Truth seekers in many cities in the United States, Canada, and abroad, in over two hundred Unity centers.

This year the Unity Ministers' Association Conference was held from June 19 to June 22, and on the last day of the meetings the executives of Unity headquarters and the Field Department gave a silent blessing to each departing minister. They also gave thanks to the Father for the devotion to Truth and for the joy of serving so evident in the Unity ministers as they returned to their respective centers. Inspired by the association with these visiting Unity representatives and fellow workers from all p the country, the Unity quarters staff resolved to follow the Master c torious living with still er devotion to the wo teaching and healing i name and through His p

An Invitation from Silent Unity

By means of its praye istry Silent Unity, U prayer group, is always to help you—day or ni whether your problem of health, of human rel and adjustment, or of s To request prayer, wri rect to Silent Unity, School of Christianity, Summit, Mo., and briefl your problem. Your spondence with Silent will be kept confidenti

If you should desire either Silent Unity or departments of Unity by telephone, ask the distance operator to c you with Baltimore Kansas City, Missouri. dents of Greater Kansa may dial the number ly.)

Love does not brag demonstrations. It s lives the life, and le works speak for it.—C. *Fillmore; Talks on Tr*

Will Your Child Have A BETTER WORLD TOMORROW"?

All of us pray that our children may grow up to in a "better world" tomorrow—a world of peace love and security. To that end, we are wont to ite numerous "policies" and endless legislation, we cannot "legislate" peace and security and herhood into their lives, much as we may desire o so, because these things must originate in the rts and minds of the boys and girls who will be orrow's citizens.

Your child, whether he becomes a leader or a wer in tomorrow's world, will play his own vital in making that world one of serenity and free- and brotherly love—if you begin to help him . You can give him the spiritual values that must the groundwork for his "better world."

One of your best aids in giving him moral and itual guidance is **WEE WISDOM,** Unity's maga- for children 5 to 13. Here through absorbing ies, poems, and wholesome play projects he will milate a knowledge of the best Christian ideals ve for his neighbor, tolerance, fair play, honesty, rity, and faith in God. He will also learn self- nce and courage. With these qualities the child, wing into manhood or womanhood, will find his ld always one of peace and abundant happiness. Send for a year's subscription for **WEE WISDOM** your child today. Let **WEE WISDOM** help him to e a "better world" tomorrow.

WEE WISDOM
$2 a year

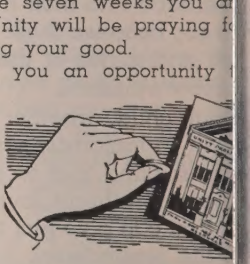
ITY SCHOOL OF CHRISTIANITY
Lee's Summit, Missouri

Release Your Problems to G

Whether you are seeking prosperity, a new hom a new job, health, or adjustments of personal affair do this one thing: Release your problem trustingly God and leave the solution to Him. His answer wi certainly come, and His ideas will guide you in ma ing right decisions.

The Prosperity Bank plan offers you a daily drill prayer and right thinking that is invaluable in hel ing you release your problems to God. It helps yo keep your thought clear and ready for God's answ to your problems. During the seven weeks you a using the Bank drill Silent Unity will be praying f your success in demonstrating your good.

The Bank plan also offers you an opportunity bless others and to help them solve their problem by giving them the Truth message through a gift subscription for **UNITY** magazine. Let this plan help you find your good and share good with others.



Unity School of Christianity, Lee's Summit, Mo.

Please send me a Prosperity Bank and ask Silent Unity to with me for a successful demonstration. I will use the drill weeks and save $3 for the three UNITY magazine subscriptions year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

Do You Know

NY SICK, DISCOURAGED, OR UNHAPPY OPLE, OR ANYONE WHOM YOU WISH TO MORE PROSPEROUS AND SUCCESSFUL?

Will you help these friends to gain a new outlook on life by sending them a subscription for a Unity periodical? Unity literature teaches people how to be well, strong, courageous, prosperous, happy, and efficient. There is a Unity periodical to meet the need of every person. Select from this list the one that is best suited to the individual needs of your friends.

DAILY WORD is a joy to those who wish to follow a daily spiritual program. Its page-long lessons, one for every day of the month, explain how to use vital principles of Truth. Inspirational articles and poems are also featured. $1 a year.

WEEKLY UNITY is a friendly 8-page periodical with a message simple and clear enough for the beginner in the study of Truth, yet of interest also to advanced students. It carries brief, pointed articles and popular weekly features. $1 a year.

GOOD BUSINESS is a monthly magazine with practical helps for men and women in the business world. It shows how to put business on a successful basis through the use of Christian principles. $1 a year.

PROGRESS is an illustrated monthly magazine. It contains articles and heart-warming stories, many of them drawn from real life, and each showing the outworking of some Truth principle. Treasure-mapping is also a popular feature. $1 a year.

UNITY magazine, with which you are already familiar, is rich in helps for the advanced student of Truth. As you know, its keynote is healing by faith and its hundred pages contain articles every month by outstanding Truth writers. $1 a year.

WEE WISDOM is for boys and girls 5 to 12—a fascinating, colorful monthly magazine packed with stories, games, paper dolls, poems, and many other things that they enjoy. Each story is based on some character-building trait, affording the child guidance as well as entertainment. $2 a year.

NITY SCHOOL OF CHRISTIANITY
Lee's Summit, Missouri

Garrett Biblical Institute
% The Library
Evanston Ill 33 U

Brotherhood

Darrell L. Ridgeway

All sons of earth my brothers are:
The folks who live next door to me,
The folks who dwell in Meeker Street,
In woodland park and oversea.
The Christ in all to me appeals,
To me He reaches out His hands—
The men of Christ my brothers are
In this and in all other lands.

My brothers are my kith and kin:
Oh, many I shall never know!
The beggar and the murderer
And Jesus Christ Himself, I trow;
The strong man winning in the race;
The weakling cringing on the sod.
For rich or poor or weak or strong,
Lo! are not all the sons of God?